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MEMOIR

OF

THE REV. ISAAC BACKUS, A.M.

Extracted from Benedict's History of the American Baptists.

Mr. Backus was one of the most useful ministers, that has ever appeared among the American Baptists. For about fifty years he was a laborious servant of their churches; and a considerable part of about thirty of the last of them, was devoted to historical pursuits. This excellent man still lives in the memory of thousands of his brethren; but scarcely any biographical sketches of his life are preserved, except what are found in his own writings.

Mr. Backus was born at Norwich, Connecticut, Jan. 9, 1724. His parents were pious and respectable members of the Pedobaptist church in that town, by whom he was brought up in the nurture and admonition of the Lord. His mother was a descendant of the family of the Winslows, who came over to Plymouth in 1620; his father sprung from one of the first planters in Norwich. *In the New-Light Stir*, in Whitfield's time, some of Mr. Backus's connexions united with the Separates, for which they were harassed and persecuted by the ruling party. His mother, when a widow, and some of his relations, were cast into prison for adopting religious principles contrary to law. It was in the midst of the *New-Light Stir*, that the subject of this memoir was brought to the knowledge of the truth, in the 18th year of his age. He united with a Pedobaptist church in his native town, and began in the ministry, in 1746. About two years after, he was ordained pastor of the church in Middleborough, of the same persuasion. In this town he spent sixty years of his useful life. In 1749 he was married to Susanna Mason, of Rehoboth, with whom he lived in the greatest harmony above fifty-one years. According to his own words, "she was the greatest blessing which God ever gave him." As yet Mr. Backus was a Pedobaptist of the separate order; and the church of which he was pastor, was of the same character. They experienced blessings from the Lord, but persecutions from men. The pub-

licans of the parish soon began to distress them for the support of their worship. Mr. Backus, among the rest, was taxed, seized and imprisoned a short time; and then released without paying the tax, or coming to any compromise. Disputes concerning baptism were agitated in this church about this time, which were continued a number of years, and some of the members were constrained, from time to time, to go into the water. In 1751, Mr. Backus was himself baptized, with six of his members, by elder Pierce, of Warwick, Rhode-island. From this period, until 1756, this church practised open communion; but in that year those that had become Baptists came out, and formed a church upon the gospel plan, and Mr. Backus became its pastor. This was the nineteenth Baptist church in the three states of Massachusetts, New Hampshire, and Vermont. From this date to the death of this venerable man, was a period of about fifty years. Nothing remarkable appears to have occurred in the discharge of his pastoral duties; but the part which he took in the general welfare of the Baptist churches, furnishes a number of incidents which ought to be recorded.

Mr. Backus early imbibed a settled aversion to civil coercion in religious concerns; he was taught its iniquity, both by experience and observation; and few men have exerted themselves more than he in support of the equal rights of christians. In 1772 he was chosen an agent for the Baptist churches in Massachusetts, in the room of Mr. Davis, formerly pastor of the second church in Boston, then lately deceased. This agency was merely in civil affairs, and was executed by him, who was entrusted with it, with much ability, and to some effect. Our brethren in this government were then so continually harassed for the support of the established clergy, that they found it necessary to have some one upon the watch, to advise on sudden emergencies; and to afford assistance to those who were in trouble. Their great object was to obtain the establishment of equal religious liberty in the land, which the predominant party were determined to prevent. About a year before Mr. Backus accepted the agency of the churches, he was requested to write their history, which he accordingly set about, and published his first volume in 1777.

When the disputes came on which terminated in the revolutionary war, and the independence of the United States, the Baptists united with the rest of the American people in resisting the arbitrary claims of Great Britain; but it seemed to them unreasonable that they should be called upon to contend for civil liberty, if after it was gained, they should still be exposed to oppression in religious concerns. When, therefore, the first continental Congress met in Philadelphia, the Warren Association, viewing it as the highest civil resort, agreed to send Mr. Backus, as their agent, to that convention, "there to follow the best advice he could obtain, to procure some influence from thence in their favour." When he arrived in Philadelphia, the Association there appointed a large committee, of whom Dr.

Samuel Jones was one, to assist their New England brethren; "But our endeavours," says Dr. Jones, "availed us nothing. One of them told us, that if we meant to effect a change in their measures respecting religion, we might as well attempt to change the course of the sun in the heavens."*

Mr. Backus, failing of success at Philadelphia, on his return, met the Baptist Committee at Boston; by whose advice the memorial of their grievances was drawn up, and laid before the next Congress, at Cambridge, near Boston, to which the following answer was returned.

"*In Provincial Congress, Cambridge, Dec.* 9. 1774.

"On reading the memorial of the Rev. Isaac Backus, agent to the Baptist churches in this government:

Resolved, That the establishment of civil and religious liberty to each denomination in this province, is the sincere wish of this congress: but being by no means vested with powers of civil government, whereby they can redress the grievances of any person whatever; they therefore recommend to the Baptist churches, that when a general assembly shall be convened in this colony, they lay the real grievances of said churches before the same; when and where their petition will most certainly meet with all that attention due to the memorial of a denomination of christians so well disposed to the publick weal of this country.

By order of the Congress,
JOHN HANCOCK, President.
A true extract from the Minutes,
John Lincoln, Secretary."

Such an assembly as is here mentioned, convened at Watertown, July 1775, to which our brethren presented another memorial, in which they said, "Our real grievances are, that we, as well as our fathers, have, from time to time been taxed on religious accounts, where we were not represented; and when we have sued for our rights, our causes have been tried by interested judges. That the representatives in former assemblies, as well as in the present, were elected by virtue only of civil and worldly qualifications, is a truth so evident, that we presume it need not be proved to this assembly; and for a civil legislature to impose religious taxes, is, we conceive, a power which their constituents never had to give; and is, therefore, going entirely out of their jurisdiction. Under the legal dispensation, when God himself prescribed the exact proportion of what the people were to give, yet none but persons of the worst characters ever attempted *to take it by force.* How daring then must it be for any to do it for Christ's ministers, who says, *My kingdom is not of this world*! We beseech this honourable assembly to take these matters into their wise and serious consideration,

* Century Sermon, p. 14. Whether this strong expression was made seriously by a Massachusetts' member, or ironically, by one from some other state, I am not sure. But it is certain from Mr. Backus's account that the Massachusetts' Delegates were peculiarly insensible to the complaints of the oppressed Baptists.

before Him who has said, *With what measure ye mete it shall be measured unto you again.* Is not all America now appealing to heaven, against the injustice of being taxed, when we are not represented; and against being judged by men who are interested in getting away our money? and will heaven approve of your *doing the same thing* to your fellow-servants! No, surely. We have no desire of representing this government as the worst of any who have imposed religious taxes; we fully believe the contrary; yet, as we are persuaded that an entire freedom from being taxed by civil rulers to religious worship, is not a mere favour from any man or men in the world, but a right and property granted us by God, who commands us to *stand fast in it*, we have not only the same reason to refuse an acknowledgement of such taxing power here, as America has the abovesaid power, but also, according to our present light, we should wrong our consciences in allowing that power to men, which we believe belongs only to God."

This memorial was read in the assembly, and after laying a week on the table, was read again, debated upon, and referred to a committee, who reported favourably. A bill was finally brought in, in favour of the petitions, read once, and a time set for its second reading; but their own business crowded in, and nothing more was done about it. In this manner have the Baptists always been shuffled out of their rights. After this, they made a number of attempts to get some security for their freedom, but none was ever formerly given them. They had many fair promises, which were never fulfilled; and when the State Constitution was formed, the Bill of Rights declares, "All men are born free and equal, and have certain natural, essential, and unalienable rights, &c." The second declares, "No subject shall be hurt, molested, or restrained in his *person*, *liberty*, or *estate*, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, &c."

But notwithstanding all these declarations, many have been molested, and restrained in their *persons*, *liberties*, and *estates*, on religious accounts.

These things we have thought proper to insert in Mr. Backus's biography. He was undoubtedly the draughtsman of some of the memorials of his brethren; and he was, certainly, the able and undaunted expositor of them all. His whole soul was engaged in the prosecution of his agency; insomuch that he became the champion of non-conformity in England, and was, on that account, much vilified and abused by the established party.

When he waited on the Congress at Philadelphia, he was accused of going there on purpose to attempt to break the union of the colonies. The newspapers abounded with pieces against him, some of which he answered, and others he treated as beneath his notice. In one, he was threatened with a halter and the gallows; but he had been too long inured to the water war, to be terrified by such impotent threats.

In 1789, Mr. Backus took a journey into Virginia, and North Carolina, in which he was gone

about six months, preached 126 sermons, and travelled by land and water, 3000 miles. This journey was undertaken in consequence of a request from the southern brethren, for some one of the ministers of the Warren Association to come and assist them, in the great field of labour which was then opened before them.

This distinguished man finished his earthly course with great composure, Nov. 20, 1806, in the 83rd year of his age, and 60th of his ministry. He had been laid by from his public labours a few months previous to his death, by a paralytic stroke, which deprived him of his speech, and the use of his limbs. But his reason was continued to the last; and in his expiring moments he manifested an entire resignation to the will of heaven. He left behind him a number of children, all of whom are respectable members of society. He never received much from his people, but by the blessing of Providence, he had acquired an estate of considerable value.

As a preacher, he was evangelical and plain. His discourses, though not highly ornamented with the rhetorick of language, were richly stored with scripture truth. His historical works contain a vast fund of materials of the utmost importance towards a history of our denomination, which must have sunk into oblivion, had it not been for his unwearied care.

The following description of Mr. Backus is from the pen of Dr. Baldwin, of Boston.

"His personal appearance was very grave and venerable. He was not far from six feet in stature, and in the latter part of his life, considerably corpulent. He was naturally modest and diffident; which probably led him into a habit, which he continued to the day of his death, of shutting his eyes when conversing or preaching on important subjects. His voice was clear and distinct, but rather sharp than pleasant. In both praying and preaching, he often appeared to be favoured with such a degree of divine unction, as to render it manifest to all that God was with him. Few men have more uniformly lived and acted up to their profession than Mr. Backus. It may be truly said of him, that *he was a burning and shining light*; and, though dead, he left behind him *the good name which is better than precious ointment*."

JEHOVAH-JIREH.

Genesis xxii. 14.

Every person conversant with scripture is aware, that in the earlier ages of the world God's people frequently gave particular and significant names not only to *persons*, but also to *places*, and *things*, purposely to commemorate and perpetuate remarkable events. Witness Hagar's well, Beerlahai-roi; Abraham's Jehovah-jireh; Moses's Jehovah-nissi, and Samuel's Ebenezer; names given by these pious persons to transmit to the latest posterity signal interpositions of God in favour of his people, especially in seasons of peculiar distress and tribulation. Jehovah-jireh, the Lord will see, or provide, as it is said to this day. In the mount of the Lord it shall be seen. Or,

as it should be rendered, In the mount the Lord will be seen. Agreeably to the versification of our excellent poet,

"Just in the last distressing hour,
The Lord displays delivering pow'r;
The mount of danger is the place,
Where we shall see surprizing grace."

From the passage thus introduced, we plainly discover the following important sentiment, that *though God frequently suffers his people to feel the extremity of distress, yet he always appears for their relief.* Let us briefly illustrate the sentiment—notice the wisdom of the divine procedure—and deduce practical reflections. The doctrine as above stated, is capable of abundant illustration from the sacred pages. Witness the present memorable trial of Abraham's *faith*, as well as of his *parental feelings*, which are admitted to be the strongest feelings in human nature. We see that the *command* to offer up his only son Isaac, as a burnt offering, was not recalled the same day it was given, nor until near the close of the third day. Hence full time was given for the full exercise of each tender emotion—till he had made every preparation for the bloody sacrifice—till the knife was actually grasped—then, at the all-eventful moment, just in the mouth of danger, the angel cries, "Abraham, forbear." Witness also Jacob, when Esau, with 400 men marched against him, with murder in his heart, and the means to accomplish his purpose in his hands. In this extremity, Jacob, with his whole family, in danger of a violent death from a brother's malice, blown up into rage and fury: God did not suddenly interpose, but suffered Jacob's distress to rise to the highest pitch. Then Esau's heart was turned from hatred to kindness. Nor were the people of Israel delivered from Egyptian bondage very soon after another king arose who knew not Joseph; but the bondage was increased from time to time, until they were obliged to make brick without straw—until they had been beaten—until their male children had been drowned—until things were come to an extremity. Then, when hope had given up the ghost—then, on that self-same night, 'that night much to be remembered,' God led forth his host out of Egypt's land.—How often, also, was David, in the extremity of distress, ere he was delivered. When Saul and his army were just at his heels, a messenger cries out, "Haste thee, and come, for the Philistines have invaded the land. At another time, David, in distress, is compared to a prisoner confined in a horrible pit, in miry clay, yet he was not suddenly delivered, but was obliged to wait patiently in the doleful situation, until the Lord brought him out, and put a new song in his mouth.—But the time would fail to tell of Jehosaphat, Hezekiah, Shadrach, Meshach, and Abednego, of Daniel, and of Jonah, who were delivered in the very extremity of distress, by the signal interposition of divine power and grace. We may also descend to later periods, for further illustration. Witness the low and afflicted state of the church, at the time of the Reformation, through the persecution of papal Rome; how wonderfully and unexpectedly did God appear in raising up and preserv-

ing Luther and his followers! And in our own nation, when queen Mary had burnt most of our eminent divines, suddenly the queen's soul is required of her; And when king James had nearly restored the popish superstition, suddenly (as on this day, 4. Nov.) the Prince of Orange is wafted to the British shore!—But our sentiment is confirmed by the experiences of God's people in every age, both as it respects their bodies and their souls: how often are the people of God visited with dire diseases, "till their flesh is so consumed that it cannot be seen, and the bones that were not seen stick out—till their soul draweth near to death, and their life to the destroyer!" Yet in this extremity, if there be an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, deliver him from going down to the grave, I have found a ransom. Lo, these things God worketh oftentimes with men!" And when the spirit of God convinces of sin, of righteousness, and of judgment, frequently trouble is suffered to continue and increase until even the sorrows of death and the pangs of hell, get hold of the conscience. The 3000 'were pricked in the heart' before they obtained the joys of God's salvation. Now, it is evident, that in all the cases mentioned, God *could* have delivered his people before matters came to extremities; nor is his love to be for a moment called in question. Whence appears then the propriety of the divine procedure? 1st. Pungent trials prove the faith of God's people to be of divine original. Christians live by faith, and walk by faith. Peter represents the trial of faith as being far more important than the trial of gold and silver, and the necessity of fiery trials, and piercing afflictions. That it may appear to honour and glory, God tries his people, not for his own information, but for theirs; that it may appear to themselves that they trust in, and adhere to him, under the most piercing trials. He that faints in the day of adversity, is at best a weak believer, but how honourable, how glorious, did the faith of Moses, David, and Daniel, appear, after their fiery trials? 2d. Piercing trials excite fervency in prayer. Although we are exhorted to fervent, importunate, and persevering prayer, yet such is our natural disinclination to a practical regard to precepts, that great distress and imminent danger seem the more powerful incentives to that *fervent* spirit, which is so acceptable to God, and so useful to ourselves and others. If Jacob's distress had not been extreme, he had never wrestled with God, or obtained the name of Israel. 3d. The hand of God appears the more conspicuous in granting deliverance in a time of extremity, when all human help fails, and we apply to Him who is a refuge and strength, and a present help in time of trouble. Then we sing, "The hand that made us is divine."

Learn 1st, Never to despair of divine help, let the danger be ever so great. The whole design of the bible is to promote faith, prayer, and hope; but not a single word to inculcate despondency. God is faithful who will not suffer you to be tempted (tried) above

that ye are able to bear; but will with the trial make a way for your escape, that ye may be able to bear it. 4th, While you raise your Ebenezer, dont forget "Jehovah-jireh." Imitate Paul in this respect: "He that hath delivered, and doth deliver, in him I trust, that he will yet deliver, yea, he will deliver me from every evil work, and will preserve me to his heavenly kingdom: to him be glory" for ever and ever, amen.

I. S.

THE DIVINITY OF CHRIST.

My dear friend,

In my last letter, I endeavoured to state to you some of those evidences of the authenticity and inspiration of the scriptures of which we can judge as plain and unlearned christians. As I then observed, it is necessary to be established in this point, because in arguing on theological truths, there must be a common authority to appeal to. Those who reject the divinity and atonement of Christ, generally endeavour to undermine the divine authority of the scriptures, by cavilling about their authenticity, and denying their inspiration. This well accounts for the instability of principle and that sceptical turn of mind for which the Socinians are distinguished. For unless our minds are fully settled as to the authenticity and inspiration of scripture, we can have no firm ground upon which to build our faith, and must be continually wavering in our religious views. On the other hand, if we are convinced that the scriptures are a genuine revelation of the will of God, we must then admit them as an infallible standard of faith, and consider it our duty cordially to receive the truths which they reveal.

Considering the nature and design of a divine revelation, I am inclined to think we may lay it down as a sort of first principle, that such an interpretation of scripture as suggests itself *most obviously* to a reader of plain common sense, is, in general, the true one; for otherwise, the general usefulness of scripture might fairly be called in question; the chances would be great against the mass of the people deriving any benefit from the perusal of them; and the tenet of popery would be established, that to obtain true knowledge and eternal life, the people must be placed under the infallible direction of superior spiritual guides. With this view, then, of the scriptures, as being intended and adapted for the instruction and salvation of mankind *at large*, let us see what impression they are likely to produce on the mind of a plain but intelligent reader, with regard to the *person of Christ*, and *the work he came to accomplish*.

You and I, my dear friend, both believe in the *divine mission* of Jesus Christ; that he was a divinely appointed teacher, that he exhibited a perfect example, and that, after a death undeserved, and to the last degree ignominious and painful, he rose from the dead, at once a pattern and pledge of our resurrection at the last day. But in reading the scriptures I am led to entertain other views also of Christ, and to consider him as sustaining a higher character, and if possible, more important offices than these. There is one circumstance by which Christ appears

wonderfully distinguished from all prophets and divinely commissioned teachers that had gone before him, and that is, *his having existed before his appearance in our world*, in a state inconceivably glorious and happy. I think you will acknowledge that such an idea is very fairly deduced from the following passages, and that they must be greatly strained and forced to admit of any other interpretation. What other idea than that of Christ's pre-existence can we attach to the following language? "In the beginning was the word, and the word was with God, and the word was God, and the word was made flesh, and dwelt among us.—No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven. What and if ye shall see the Son of Man ascend up where he was before! I came forth from the Father, and am come into the world; again I leave the world and go unto the Father. Father glorify thou me with the glory which I had with thee before the world was. Before Abraham was, I am."

There are other passages in the apostolic writings not less conclusive than those already mentioned. Take the following, "Ye know the grace of our Lord Jesus Christ, who, though *he was rich*, for our sakes *became poor*. This is a faithful saying, and worthy of all acceptation, that Jesus Christ *came into the world to save sinners*." In this latter passage, the salvation of sinners is said to have been Christ's *design* in coming into the world. This of necessity implies his pre-existence.

All those passages are conclusive on this point, which declare or suppose Christ to have been the Creator of the world. Of these there are many: I will here notice but one, "He (i. e. Christ) was in the world, and the *world was made by him*, and the world knew him not." I will mention but one other passage, that appears to me most decisive on the pre-existence of Christ. This is the celebrated one of St. Paul, in his epistle to the Philippians: and of which I may observe, that no translation that has ever been given of it, at all weakens its force, in this view. "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, &c."

Now the question is, whether on reading the above passages ever so frequently, the impression would not be, on a plain, intelligent, and unbiassed mind, that Jesus Christ had certainly existed before his appearance in our world, and that in a state inconceiveably glorious and blessed.—If this would be the general impression, we may, I think, consider the pre-existence of Christ as an established truth. In this view then, Christ rises far above all prophets and teachers that ever preceded him, and must be supposed to have very powerful claims on our reverence and regard.

But you will perceive that although Christ's pre-existence proves the folly of supposing him to be no more than a mere man, it yet does not necessarily prove his divinity. I feel, however, no doubt of Christ being truly and properly God; and I shall devote

the remainder of this letter to a consideration of what appears to be the testimony of scripture upon this subject.

If we look at the life and miracles of Christ himself, we shall find that he displayed in the whole course of his ministry the attributes of divinity, and that in his conversations with his disciples and with the multitude, he made those declarations respecting himself that could not, consistently with truth, be applicable to any other than a divine being. The language of the prophets and apostles also goes to establish the same truth. Let us therefore look at the life and miracles of Christ, in connection with his own declarations, and the testimony of apostles and prophets, and we shall, I think, find satisfactory proof of the Godhead of Christ.

The miracles of Christ were of the most magnificent and benevolent kind. At the same time that they displayed his power, they shewed forth his mercy. He gave eyes to the blind, and ears to the deaf; he made the dumb to speak, and the lame to walk; and he raised the dead to life again by the word of his mouth. He shewed himself to have an uncontrouled dominion over the whole creation; for the same divine power that caused Lazarus to come forth from the tomb, multiplied the loaves and fishes to feed the multitude, and preserved his disciples in the midst of the sea, when he said to the winds and the waves, "Peace, be still," and they obeyed him. If it be objected to our conclusion from the miracles of Christ, that Moses and the apostles wrought miracles also, in support of their mission, and that, therefore, by the same reasoning they might claim equality with God; it may be remarked, in reply, that Moses wrought his miracles by the special command and direction of God, at the time that he wrought them: and with regard to the apostles, they were so far from professing to perform miracles in their *own name*, that they ascribe all their miraculous powers to Christ. But Christ, in his miracles, displayed *independent* power and authority. Besides this, he formally endued his apostles with miraculous powers. It is recorded by the evangelist, that Christ called his twelve disciples together, *and gave them power and authority* to cure all diseases—and again, at his last interview with them after his resurrection, Christ says, "these signs shall follow them that believe; *in my name* shall they cast out devils, and they shall lay hands on the sick, and they shall recover." And accordingly we find, that expressing their regard to his authority, and their entire dependance on power communicated from him, they performed all their miracles *in the name of Jesus of Nazareth.*

But Christ not only displayed in his miracles a *power* and *benevolence* truly divine; but he also, on many occasions, displayed the *omniscience* and *omnipresence* of God. It is evident, on many occasions, that he knew the thoughts of his friends and enemies, while they *reasoned among themselves* he was acquainted with all that was passing in their minds. When Christ declared to Nathaniel that when he was under the fig tree he saw him, Nathaniel, impressed

with a sense of his omnipresence, answered, "Rabbi, thou art the Son of God, the King of Israel."

Where do we see *divine sovereignty*, if not in the instance of forgiving sin? Now our Lord said to the man sick of the palsy, "Thy sins are forgiven thee." The Jews, considering him as a mere man, said, *within themselves*, this man blasphemeth; for who can forgive sins, but God only. But Christ, *knowing their thoughts*, said, "Whether is it easier to say, thy sins are forgiven thee, or to say, take up thy bed and walk." On this part of the Saviour's history, I would remark two things, First, that he shewed his omniscience, for he knew *their thoughts*, and secondly, that it was to him a matter of equal ease, or that it was equally his prerogative to forgive sin, or to work miracles.—But if so, he must have been God. Nothing is more true than the remark which the Jews made, that none can forgive sin, but God only. He is the being offended, and it must therefore rest with him to pronounce forgiveness. I am aware it may be said, that God may empower a creature to *pronounce* that pardon which God alone can *grant*. But it may replied, that if Christ had been invested only with a *ministerial* authority, it became him to have said so, in which case he would not have been accused of blasphemy; for the blasphemy consisted, in the opinion of the Jews, not in *pronouncing* forgiveness by divine commission, but in his appearing to exercise forgiveness as a prerogative of his own. Certainly the impression made on the minds of the Jews from our Lord's conduct in this instance, was perfectly natural; viz. that he made himself equal to God.

Let me now turn your attention to a few striking declarations of our Lord and his apostles, and we shall, I think, be compelled to acknowledge them as conclusive upon this great point. Now, I consider *that* declaration as not merely importing pre-existence, (with which view I quoted it before,) but also *divinity*, "Before Abraham was, *I am*." Here is that awful name, by which Jehovah declared himself when he appeared in the burning bush to Moses. It seems evidently to have been Christ's intention to bring that circumstance to the recollection of the Jews; and to intimate that it was he who appeared to Moses by the name, *I am*; which, whatever else it may import, seems at least to express self-existence and eternity. Again, our Lord says, after having quoted a part of the sixth chapter of Isaiah's prophecies, that these things Isaiah said, when he saw the Messiah's glory, and spake of him. It was then *his* glory that so overwhelmed the Seraphim, and of *him* they spake when they cried, "Holy, holy, holy, is the Lord God of Hosts, the whole earth is filled with his glory." Nothing, I think, can be more conclusive than this, of the Godhead of Christ. *Again*, our Lord said, "As the Father knoweth me, so know I the Father." Can this be the language of a mere man, or of a creature, however exalted?—Could any *creature* affirm that he knew God, even as God knew him? Can any thing finite comprehend what is infinite? *Again*, Christ declared to his servant John in Patmos, that he was "the

first and the last." If this was intended to express any thing, it was the *eternity* of Jesus Christ, and, consequently, his divinity. This was the very language that Jehovah had used to employ, to express his own eternity and Godhead, in opposition to the gods of the heathen. If therefore Christ were not truly and properly God, nothing could be more presumptuous than his use of such language, and nothing more calculated to lead John, and indeed the whole christian church into a gross and fatal error.

Once more, can any thing be more majestic and godlike than the following language, spoken by Christ, "All the churches shall know that I am he that searcheth the reins and the heart, and giveth to every man according to his work." What could God say more when asserting one of the most awful attributes of his nature? *Again*, how can Christ be acquitted of presumption and blasphemy if he really was not divine? Did he not receive the humblest and devoutest worship, as though it were his right? If he had been a mere creature, ought he not to have reproved, or at least to have set Thomas' right, when he exclaimed *my Lord* and *my God!* When John began to worship the angel in Patmos, *he* refused his homage, saying, "I am thy fellow-servant, worship God." And if Christ were a mere man, or a creature of the most exalted rank, what but presumption would it be in his associating himself in the baptismal form of words, with the Father, and the Holy Spirit? "*Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" And how, if he were not God, could he have encouraged the apostles in the execution of their commission, by promising them his presence to the end of the world. Without the attribute of omnipresence, this promise could not have been fulfilled.

The prophets and the apostles taught the same truth—by the prophets, the Messiah was predicted under the following titles, The mighty God, The everlasting Father, Immanuel, God with us, and Jehovah our righteousness. The apostles style him, The true God, God over all blessed for ever, God manifest in the flesh, The great God and our Saviour. You will find by examining the connection in which these expressions occur, that they cannot be made to apply to any one but to Christ, and I think your candour will force you to acknowledge that they can import nothing less than his divinity.

The apostle John, whose writings are full of this truth, declares, in the beginning of his gospel, that the word that *was God* was *made flesh*, and dwelt among us. In the account of the creation, it is said, that "In the beginning *God* created the heavens and the earth." John informs us that all things were made by the *word* that was *made flesh*, and the apostle informs us that all things were made *for* him. What, from such statements, *can* we infer less, than that Christ was God—God over all, blessed for ever? Especially when we add, that all the angels are commanded to worship him, and that the following language was addressed to him, "*Thy throne, O God, is for ever and ever.*"

The Socinians say, that Christ died a martyr to the truth. But the charge upon which he was arraigned, tried and condemned, was that of blasphemy; and this crime consisted in his *making himself equal with God*. With *their* views of Christ, therefore, as a *mere man*, they ought to agree with the Jews in considering him as a *blasphemer*. How can they consider him as a martyr to the *truth*, while they deny that very doctrine, the open confession of which cost him his life?

But, my dear friend, I have not room to enlarge. These are a few of the many proofs of the divinity of Christ, with which the scriptures abound—and the more carefully you study them, the more strongly I am persuaded they will appear to establish this truth. The Divinity of Christ, is, I am convinced, the impression that the *multitude* would receive from reading them. I think that from this brief and necessarily imperfect sketch, you will be disposed to agree with me, that if, in embracing the divinity of Christ, we embrace an error, it is an error into which, from reading the scriptures, and especially the New Testament, we may very naturally slide. In my next, I propose to shew what the scriptures teach concerning the work which Christ came to accomplish; and whether he did not die as an atonement for sin. I propose, also, to glance at the respective tendency of the two opposite systems.

I am, my dear friend,
affectionately yours.

REGISTRATION OF BIRTHS.

In our last No. p. 111, we inserted a letter from a *Learner*, with a view to introduce, for his information, and for the information of any of our readers who may need it, the following extract from "A Sketch of the History and Proceedings of the Deputies appointed to protect the Civil Rights of the Protestant Dissenters."

"The Deputies of the several congregations of Protestant Dissenters, in and near London, finding that a General Register of Births of Dissenters' children was much wanted, and would be of great utility, established one in the year 1742, with the consent of the Trustees, at Dr. Williams's Library, in Red Cross Street, near Crippelgate, London."

This Register has been continued from that time; and Certificates may be had of the Librarian, who also keeps the Register, any Tuesday, Wednesday, Thursday, or Friday, between the hours of ten and three, except in the month of August, and the Whitsun and Christmas weeks, when the library is shut up.

FORM OF THE CERTIFICATE.

These are to certify that A. B. son (or daughter) of C. D. and E, his wife, who was the daughter of F. G. was born at in the parish of in the city (or county) of on the day of 18 at whose birth we were present

I. K.
L. M.

Registered at Dr. Williams's Library, Red Cross Street, London, the day of

N. O. Register.

Two of these certificates must be carefully filled up: the *date*

of the birth being in *words at length*, and not in figures; and they must be signed where the letters I. K. and L. M. are placed, by two or more persons who were present at the birth; and if such persons cannot write, but only make their marks, those marks should be attested by at least two credible persons, who shall add their places of abode to their names, in order to authenticate such certificates, (in case it should be necessary after the deaths of the persons present at the birth,) whose marks it might otherwise be impossible to prove to the satisfaction of a Court of Justice.

Great care should be taken to write the certificate accurately and plainly, in order to prevent mistakes in entering it in the Register Book, which might render the entry useless, at the time when it may be wanted, and when no other proof can be obtained.

Any person may have a child registered while the witnesses to the birth are living; but the sooner it is done after the birth the better.

The certificates being entered in the register book, are attested by the keeper of the register: one of them is filed at the library, and the other is returned to the parents or friends of the child. The expense is one shilling, which must be paid when the certificates are applied for.

And this register being under inspection of the deputies, they are warranted in asserting it to be accurately kept.

The deputies recommend the use of this register to the protestant dissenters in general, who frequently suffer very great inconveniences and losses, from the neglect of it, (though it is open to all others who may choose to use it,) as it not unfrequently happens, that there is either no register kept in the meeting house to which they belong, or only an imperfect one, which often renders it impossible to prove the birth of their children, when necessary.

The use of this register by no means precludes the use of others, where such are kept.

As a register of *births*, it will be peculiarly useful to the Baptist denomination; and to all others it will have this recommendation, that the *birth* being registered instead of the *baptism*, the age of the child is ascertained with the utmost precision, which it cannot be where the time of *baptism* only is registered; which usually does not take place till some time after the birth.

The expense of searching the register book, to ascertain whether any individual has been entered therein, is one shilling; and that of a certificate of an entry in the same, is also one shilling."

HINTS TO CHURCH MEMBERS.

On attending their own places of Worship.

This is one of those duties, which, though much neglected, is seldom disputed. Indeed, if this were denied, there would be no solid ground on which to expect the regular worship of God in any place. If it be the duty of one to stay at home, and another to wander wherever his inclination may lead him, (without necessity,) it cannot be proved the duty of any to assemble where prayer is wont to be made; of course, what has often been brought about by degrees, might occur at once, between

itching ears, and indolence, a society be ruined, and a place of worship be totally deserted.

Allow me to offer a few remarks, with a view to caution you against the practice of wandering from place to place.

1. By such a conduct your own *comfort* will be prevented.

I knew a man, who in the early part of his life indulged his curiosity, hoping, that with age, it would subside; but the more he gratified it, the more it grew. Every new minister that came to the neighbourhood, was a temptation for him to leave his family and friends, which he could not resist: and he spent many of his sabbaths in seeking after some new thing. After some time his brethren reproved him; but he still persevered, saying, he had a a right to please himself: and although he allowed that unnecessary journies were sinful, on the sabbath-day, still, as he always attended worship at some place, he thought all was well.

After long forbearance, his pastor was under the painful necessity of observing to the church, that he could no longer consider any one a part of his charge, who wandered when he would, and where he pleased, without giving any satisfactory reason for his conduct: his brethren also said, with much regret, that their fellowship was at an end: they could no longer strengthen, or watch over him, seeing he had, in effect, withdrawn himself. It was therefore agreed that the last office of love they could do for him, was to separate him from their number — to take those privileges from him, which he wantonly despised, hoping that he would "consider from whence he had fallen, and repent and do his first works." Now, he thought he could walk at large. He pacified his conscience with the thought that as he was accused of no gross immorality, the sentence of the church was too severe. His wandering soon became a proverb; and, as might be expected, his family soon followed his example. Himself and six children were known to be at seven different places of worship the same day. He was often disappointed, and seldom happy. When hearing one stranger, he was tormented with the thought that there was another, in another place, that he could not hear at the same time. By attending to every wind of doctrine, he became unsettled in his religious principles. Clouded with error, and weakened through age, he is now stooping with sorrow to the grave, saying, "Alas! that ever I gratified vain curiosity at such an expense. Oh, that I had hearkened to the voice of my teachers, and never despised the fellowship of my brethren. Had I made the same exertion to meet them that I did to follow strangers, I might have now had the companions of my youth to comfort my age, whilst we had gone to the same house of God in company! But I loved strangers, and after them I would go, and now my house is left unto me desolate."

2. Such a conduct will prevent your *profit* in hearing the word. The pretence of some is that they cannot hear their own minister with profit; that may be true, and yet the cause of that unprofitableness rest where you least suspect it. Unless your attendance be

regular, there is not a fair opportunity of giving to every one a portion of meat in due season.

Perhaps your minister has made your case frequently a subject of study; and has often come forth prepared to comfort and admonish you in particular; and as often found your seat empty! Is it at all surprising if you should not be profited by him? Had you been at home in your place, waiting upon the Lord, and praying for your minister, you might have been fed at your own table till your cup had run over. Thomas, the disciple, was only once absent from his place when his brethren saw the Lord, and how much did he lose? He was walking in darkness, for several days after the other disciples were rejoicing in their risen Lord. It is true a change of scene, a strange voice and manner may awaken attention and excite the feelings, and this is often mistaken for being edified. But *by their works ye shall know them*; and we never find that those who neglect their privileges at home increase much in the fruits of righteousness, by what they think they gather abroad. They are seldom happy, and never highly esteemed. They wish for variety, and they have their desire, but along with it God "sends leanness into their souls."

3. Such a conduct will have a most pernicious effect on *families*. Heads of families do well to consider, what will be the consequence if their children follow their example. Whether are they likely to become steady and useful members of society, or a kind of vagrants, whose religion consists in speculation? In their conversation, it is true, there is a great deal *about* religion, but it is about those things in it which least concern us, such as the learning of Paul, the eloquence of Apollos, or the different talents of modern preachers. A blind partiality to some, or a criminal indifference to all, is the general result of incessant variety; and where either of these prevail, adieu to peace and the growth of piety.

Frequent wandering is certainly hurtful to the cause of religion in the place to which you belong. The congregation will certainly plead the example of the members, and they of each other, till in judgment the candlestick may be removed from them both. And I need not add that nothing tends more to weaken the hands and discourage the heart of your minister.

Permit me now to offer a few considerations, with a view to promote stedfastness in your christian profession; and a regular attendance at your own place of worship.

1. A consciousness of your being in the path of duty will tend much to your enjoyment of the means of grace. The apostle, in one place, cautions us expressly against the "forsaking the assembling of ourselves together, as the manner of some was." And it is in the path of duty alone, that we are to expect the divine blessing; without which the most novel scenes and splendid talents can profit you nothing. It is supposed by your joining the church, that you are convinced that their sentiments and practice are agreeable to the scriptures; and we are exhorted not only to *abhor* that which is evil, but to

cleave to that which is good. At your own requests you have been admitted into their society, and you should say in effect, "This is my rest; here will I dwell; for I have desired it." I enter here, "not as a stranger, or a guest, but like a child at home." They are my friends, and they were my father's friends; and the scripture says, "Forsake them not." I have joined their pious march to the heavenly Jerusalem, and whilst we are agreed, they have a right to demand my company all the way." When brethren thus dwell together, in unity, there God commands the blessing.

2. It will add much to the comfort of your families. The true christian not only depends upon the mercies of the everlasting covenant, but he longs to have his house so with God. And no outward circumstance can add more to his comfort in the house of God, than to reflect that "*His children are about him!*" And how animating to him that leads the devotions of his fellow-worshippers, if, when he enters upon his work, he beholds the families of Jacob all seated and composed in the assembly of Zion. As he looks around, the affectionate and exemplary parent gives him a look full of meaning—he seems to say, "Here am I, *and the children whom God has graciously given me.*" And "here am I," says another, &c. "We are all here present to hear all things which are commanded thee of God." They all sing the same song—join in the same prayer, and hear the same sermon: And whilst they all eat at the same table, every one receives his portion of meat in due season. Such parents may hope that having trained up their children in the way they should go, "When they are old they will not depart from it."

3. A regular attendance at your own place will contribute much to the comfort, respectability, and prosperity, of the society to which you are united. Whilst the first christians continued stedfastly in the apostles' doctrine and fellowship, with the brethren in breaking of bread, and prayers; the common remark of their enemies was, "See how these christians love each other!"

4. Finally; such a conduct will be rewarded now by the affectionate regard of your pastor, and the cordial esteem of your brethren. And a day may not be far distant when these considerations will be of greater importance to you than all the compliments you may now receive from persons of other denominations, for your liberality of sentiment, or fashionable taste. Few that wander among strangers, but would wish to die at home, among their friends; and I hesitate not to say, that it will afford you greater pleasure upon your death-bed to be able to say, that you have behaved consistently "in the house of God, which is the church of the living God," than to be able to say, "there was never a strange minister that came to the neighbourhood, but I was ready to leave all, that I might go and hear him." To be *stedfast* and *immoveable*, is the way to abound in the work of the Lord; and such may be assured their labour shall not be in vain in the Lord.

J. E.

REPLY

To a Letter of the Rev. Messrs. Bogue and Bennet, in the Evangelical Magazine, for March, 1815.

Gaius, in reply to the Letter of Messrs. Bogue and Bennett, in the Evangelical Magazine, for March, hopes it will be sufficient for him to say, that not these gentlemen, but the editors of the Evangelical Magazine, were called upon to defend themselves, in the piece referred to—that the charge of prejudice against the Baptists was not founded on the account given of them in the first volume of *The History of Dissenters*, which contains the part shewn in MS. to Dr. Ryland; but on various insinuations in the succeeding volumes—and that the date of Costelecius's letter, was an error of the press; in which by a transposition of the last two figures, 1591 was put for 1519.

ON WOMEN SPEAKING IN THE CHURCH.

Mr. Editor,

Having lately been led to question the propriety of sisters speaking in the Church of Christ; I beg through your Miscellany to state my reasons for this; in order, that if these are unscriptural, I may be corrected by some of your numerous readers: but if, on the other hand, they appear to be founded in the will of Christ, that His wisdom and will may correct the past, and influence the future practice of those who, heretofore, have been in the habit of judging and acting otherwise.

I begin then by assuring your readers, that my change of mind upon this subject, has not been owing to any cross or disgust I have received by that practice, which I now disapprove; but so far as I know, owing to what I consider as the plain meaning of the luminous language of the law of Christ. I once thought that to prevent their speaking would, in some instances, lead to lording it over their consciences; at which my heart revolted; and, I trust, I would no less dread it still. At that time also, when I gave countenance to this practice, I was willing to think that its prohibition in 1 *Cor.* xiv. 34. referred only to their teaching in the church; but believing, as I now do, that the prohibition is *unlimited*, I conceive it to be unscriptural for them to speak in the church *at all*, not only by teaching, or by prayer, leading the devotions of the church, but by professing their repentance toward God, and faith in the Lord Jesus Christ, or their future contrition and confidence: by imparting necessary information on any matter: in giving testimony to confirm any fact: in asking or answering any question: or by verbally assenting to, or dissenting from, any proposition *there*. Having thus candidly stated my convictions, I now request to refer your readers to that source of divine authority, whence they arise, in 1 *Cor*, xiv. 34, 35. "*Let your women keep silence in the churches, for it is not permitted to them to speak; but they are commanded to be in silence, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for a woman to speak in the church.*"

"*Let your women* KEEP SILENCE, *in the churches.* This

prohibition seems fitted to make the most persuaded and determined upon the other side, pause and ponder whether they possess evidence of sufficient weight to overbalance this, and to draw them in an opposite direction; and especially, at it is forbidden in another still more peremptory, "*for it is not permitted for them* TO SPEAK;" and followed up by a third, "*but they are commanded to be* IN SILENCE," and all these rivetted on our consciences by a confirming reference to the old testament revelation, "*as also saith the law.*" To attempt any comment upon these expressions of the authority of Christ, would be more likely to throw dark over them, than light upon them, and deprive them of their edge, rather than to give them efficacy. But some are willing to believe from Paul's having just been speaking of prophesying, that women are hereby only prohibited from teaching. I confess there might have been some shadow of reason for limiting it to this, had not the apostle extended it, by adding in verse 35, "*And if they will learn* ANY THING, *let them ask their husbands* AT HOME."

Here Paul does not represent the woman as *designing to teach*, but as *desiring to learn*, and still he continues the prohibition. Surely in a more humble and submissive situation, our sisters cannot be seen; yet their desire to learn, however urgent and devout, cannot be gratified at present, if in order thereunto, it be necessary for them to make any verbal enquiry in the church of God; this is not treating a female, or her case, with lightness; nor saying, "If any woman be ignorant, let her be ignorant:" No, it is the very reverse; for while the wisdom and authority of God *for her own sake*, shuts one door upon her in public, he opens a more suitable one for her in private, and enjoins upon her to improve it, "*Let her ask her husband* AT HOME."

This appears to me to be a wise, generous, and condescending, provision, for the satisfaction of sisters, in connexion with kind attention to female diffidence and modesty, and at the same time a salutary check upon that forwardness which is seldom useful, and never amiable, or engaging, in females. Indeed the chief object of the interdict seems to be the preservation of the honour and reputation of the female character, "*For it is a shame for a woman* TO SPEAK IN THE CHURCH." Publicity is not her sphere of action, or influence, it is contrary to her nature, and for her to speak in the church is indelicate, for as it comports not with her make as a creature, so neither with that shamefacedness, which she must cultivate as a christian; but is a violation of that modesty which is the ornament of the sex, and especially of "women professing godliness." Such seems to me to be the decision of Him who has purchased them with his blood, converted them by his grace, claims them as his own, and commands them to be conformed to his will.

Upon no subject in the word of God does there seem to be such a combination of evidence and authority, in so small a compass, nor is the application with which it is enforced less worthy of attention; doubtless it was necessary, in order to check the evil,

therefore he asks, "What! came the word of God out from you? or came it unto you only?" Hereby he seems to put them in mind that *they* were not the patterns to other churches; But ought to be followers of the churches which in Judea were in Christ, to whom God had first revealed his will, how they were to behave themselves in the house of God, and *who had no such custom*; and then adds, "*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord.*"

But if these principles are just, it may be asked, "How is the mind of the woman to be obtained? If they do indeed exhibit the mind of Christ, we must find means to follow them; and here, as in many other things in the house of God, "wisdom is profitable to direct." Only let me suggest, that as she is directed to obtain information *in private*, because "it is a shame for her to speak in the church," should we not, for the same reason, receive information from her in private also, *in all things*, in which it is necessary to know her mind, and let that be faithfully reported to the church? This is giving her an opportunity more suited to her, fully to state her mind; and in the issue, for the church more fully to know it. And in assenting to, or dissenting from, any proposition, she may unite with the church, in the usual method *of lifting up the hand*, which, by the way, seems to have been the primitive practice in such cases, see 2 *Cor.* viii. 19. when the word chosen, in the original, signifies, to stretch out, or to lift up the hand.

If Christ has thus made his commandment to *accord* with the nature of the woman, then let neither male nor female, promote *discord* between them.

QUERIES.

What is the duty of a church in reference to the Lord's Supper, when their pastor is laid aside by affliction? Are they to avail themselves of the assistance of the pastor of another church? Are they justified in receiving that ordinance from one of their own deacons? Or, are they to continue without that privilege altogether *for any period* during which the affliction of their pastor is continued?

When Satan tempted our Lord to worship him by a promise of all the kingdoms of the world, wherein does the force of the temptation consist, since our Lord knew that Satan had not the disposal of the things promised?

A constant reader would be much obliged to any kind correspondent to answer as early as possible, the following query—Whether a person in the business of a pawn-broker, be a proper candidate for the office of a deacon in a Baptist church, or whether it be consistent with the word of God for him to fill the station of an assistant preacher, since many passages in holy writ condemn those who take any thing on USURY.

What are the best means of keeping the mind more fixed upon Christ in duty, as the medium of access?

MISCELLANIES.

Copy of an old printed paper, addressed to Mr. ENOCH PROSSER, *Nov. 21, 1681. Found in the Church Box, belonging to the Church in Broadmead, Bristol.*

To all the Baptized Churches in *England* and *Wales*, greeting.

Fathers, brethren and fellow servants.

That *grey-hairs*, signs of *decaying* and dying, are upon most (if not all) the churches, is so evident and notorious, that he that runs may read it: that these signs of dying are the *effects* of some malignant *causes*, none can doubt: that these causes may be discovered and removed, is the present design of this short epistle. As a preface to which, be it known, that if it be a duty to save one man that lies sick and wounded betwixt Jerusalem and Jericho, it is more a duty to save, help, and heal, many languishing churches. And that it is not only lawful, but a duty for a *poor* man to save a city, (though nobody consider him,) when the rich either cannot, or will not do it; and that strangers and travellers may prescribe a medicament to a patient, when given over by all other physicians; even so, any man may do service when the Lord hath need of him. And that a right understanding of the *cause*, is the first step to a *cure*, is the judgment of all wise men.

The *cause*, then, of this languishing upon the churches, may be reduced to these two heads:

1. There is an apparent want of skilful and able preachers, (which are the eyes and ornament of a church), to take the care and charge of indigent churches.

2. There is a great weakness and discouragement upon those that have already taken upon them the care and charge of churches, for want of *books* to study on, and *time* to study in, and a convenient *place* where to employ their books and time. By reason whereof the provision of the flock is small, and not well ordered; the flock grows feeble, and our assemblies are slighted, and become contemptible; and persons of parts, piety, and purses, are kept off from closing with us; so that, in a short time, if a speedy cure be not provided, we are likely to be left as a beacon upon a hill, as a lodge in a garden of cucumbers; to shake our heads and hands, and bid adieu to the glory and credit of the Baptist discipline.

These consumptive causes continue, not for want of ability, nor willingness, to remove them, but merely for want of a right method, to collect and apply ONE SOVEREIGN INGREDIENT, that would with speed and ease issue these grand distempers. And that is the procuring of such a sum of money, as may fairly answer all the premises, and disposing of it into such hands, as may seasonably apply it, to advance the great end of religion and piety. That money answers all things, in these cases (as well others) no wise man has cause to doubt.

That a method may be settled for the effectual accomplishment thereof, without grudging, or hurt to any person, let it be considered,

1. We suppose that in and about the city of *London*, there may be 10,000 baptized persons, who live of themselves, and do not need collection.

2. That 6000 of these are able and willing to give *one penny* per

week, which is but the value of one finger of a glove.

That 2000 may be able and willing to give *two pence* a week.

4. That 1000 may be able and willing to give *four pence* a week.

5. That 1000 may be able and willing to give *six pence* a week.

These pence, two pence, four pence, and six-pence, per week, amount to the complete sum of £4333 6*s.* 8*d.* per annum.

The one moiety of which will maintain 40 preachers, at £50 per annum each; a great encouragement to improve their parts and learning, by close study, and other additional helps; and to provide well-ordered matter, to feed the souls of the flock withal.

Out of the other may be given £200 per annum, to two able and learned men, who shall be ready at all times, to help our present preachers, in all matters, upon all occasions wherein their assistance shall be required. And (2.) to improve the parts and learning of all our young and hopeful plants, whose genius inclines them towards the good work of *preaching*. And (3.) to allow some learning, if need be, to poor preacher's children, to fit them for business, and to place them out to employments, that may render them capable to live of themselves, without being a burthen to their parents, or to the church. (4.) To relieve the widows, and fatherless children left by poor preachers, that they may not presently go a begging, come to the parish charge, or be starved, to the great shame and reproach of religion. (5.) That in case a trading brother comes to decay, by long sickness, by bad debts, or the casualty of fire, &c. that he may not be forced to hide his head, or be carried to the jail, and so he and his family become a constant church charge; when 10 or 15*l.* would have set him on his legs, and prevent double and treble evil. (6.) That in case any *extraordinary* charge falls upon a church, by reason of *sickness*, or broken bones, there may be encouragement ready for a nurse, surgeon, or physician, to attend them, that the patient may not be lost, for want of care and speedy help; and blood lie at the door of the churches.

In short the removing of these distempers will effectually accomplish these great benefits and comfortable advantages following

1. All our present preachers will be marvellously refreshed, to see a little room or study stored with some good and useful books; and a foundation laid to prevent the impairing of their stock, the present sinking of their families, and their future ruin, and beggary, when they are dead and gone.

2. All needy churches will be supplied, to their comfort and encouragement, and good gifted brethren employed, that are now out of business, as to public work.

3. Not only those preachers we have will be well improved, by learning and study, but some worthy and learned ones will be encouraged to come in, when they see there is bread for them, and that by coming in they shall not be exposed to the necessity of starving: they will acquit themselves from those girds of conscience they lie under, by uneasy impositions, if they see they can but live elsewhere.

4. All young and hopeful plants will not stifle, but cherish, inclinations to the honourable work of preaching, when they see they do it, without being fatally condemned to beggary.

5. Worthy men will sooner chuse to be here for less reward than elsewhere, because of the security that is made for their widows and fatherless children.

(6.) It will encourage many good

souls that die without heirs, to put in something to this public treasury, when they see it is employed to such pious and honourable uses.

7. It will let in many wise and wealthy persons, to the church, that now stand out, because of the weakness of the preachers, and poverty of the people: they fearing that if they should come in, the charge of the place, pulpit, and poor, would be such a yoke upon them, as they could never get off.

8. Many that are hearers and well-wishers to us, will come into the collections (being a free-will offering) and will be glad of the occasion to shew their respects.

9. Thousands not looked upon, to be able to stand, charged in the poor's flock, come readily with their penny, as the widow did, and are much pleased at it.

10. Here is a succession of ministers secured for the poor churches, when we are dead and gone.

11. Here is an example to have the like done in all places, amongst all people, which are under the like circumstances.

12. God will bless Zion's provision, so that the rich shall increase in substance, the poor shall have no want, there shall not, in a short time, be a beggar in Israel. Bring your tithes and offerings into my store-house (for my ministers and my poor) and try me, if I do not pour down blessings upon you, till there be not room enough to hold them. *Mal.* iii. 10, 11.

13. Some good member dying, possessed of an estate, and leaving only a wife, or but one child, not likely to live, may be induced (not knowing where the estate shall go, after the death of this single successor) to leave it to this public and pious use; inasmuch as it is not to be applied to the use of any single party, but employed for the good of the whole community.

14. And lastly, Even the gift of one penny, where no more can be spared, is highly valuable in the world to come. *Mat.* x. 42. *Rev.* xxii. 12.

So much for the matter of health and healing: now as to the *method of collecting*, and applying this sovereign medicament: it is proposed

1. That the members of every church, that are qualified for the collection, be computed.

2. That the case be laid before them, for their free and voluntary subscription.

3. That two or three be appointed by the church, as *sub collectors*.

4. That one or two of every church be nominated, as *chief-receivers*, from the sub-collectors.

5. That one person, of well-known and long approved integrity, having a good estate of his own, who is well situated in respect of *habitation*, and whose business and employ are that way disposed, be made *receiver-general*.

6. That six faithful brethren be impowered to meet one day in a week, and to spend one hour of that day, to receive all addresses for supplies, from any church.

7. That such address, by whomsoever made, be signed by four principal brethren of the church from whence it comes.

8. That these six brethren do sign an order under their hands to the general receiver, for the disbursement of such a sum as they think fit, which shall be his warrant.

9. That he take an acquittance for such disbursements, and place it to account.

10. That once a year, the general receiver do give up his accounts to four, or all the six brethren, who shall have power to audit and pass the same. *Exod.* xviii. 23. And if you shall do this thing, and God shall command you so, then shall you heal, help, and save, from ruin

and decay, many churches of Jesus Christ. That you may so do, and be blessed in your deed, by that God, who is able to make all grace abound towards you, is the desire and prayer of

your well-wishing, though younger brother J. C.

P.S. Be it known to all persons, to whom this epistle may come, that the design of it is not to remove old landmarks, viz. lessen or alter any allowance or subscriptions formerly made for the minister or the poor: but as an additional act, to supply what is wanting, and advance learning and piety.

The signs of care in many preachers' looks,
Aloud proclaim their want of bread and books.

The reprinting of this ancient document, may excite our gratitude for the preservation, improvement, and increase, of our churches. While the wonderful effects of a similar plan, more generally adopted, by the Wesleyan Methodists, may teach us, what happy consequences would have followed, if the plan here proposed, so long ago, had been more fully pursued by our forefathers, to whom it was recommended, in this epistle, and if their descendants had continued to act upon it to this present day. Persons of a truly candid mind will excuse the antiquated phraseology of a paper, written above a hundred and thirty years ago: I preferred letting the writer appear in his own dress, to making any alteration in his style. Many of our churches are beginning to imitate his plan, with regard to collections for the Mission, and have found it very productive. J. R.

QUERY.

A correspondent, with the signature of *Philomela*, desires to be informed what is the true meaning of the words of the prophet Isaiah, recorded in the 58th chapter, and 2d verse; and inquires how it was that if they were hypocrites, they could take delight in the ordinances and ways of God?

ANECDOTE OF JOHN BUNYAN.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in sight of the keeper of the prison.

The respectability of Mr. Bunyan's character, and the propriety of his conduct, while in prison, at Bedford, appear to have operated very powerfully on the mind of the jailer; who shewed him much kindness, in permitting him to go out and visit his friends, occasionally, and once, to take a journey to London.

The following anecdote is told respecting the jailer and Mr. Bunyan. "It being known to some of the persecuting prelates, in London, that he was often out of prison, they sent out an officer to talk with the jailer, on the subject: and in order to find him out, he was to get there in the middle of the night. Mr. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailer had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming in at such an unseasonable hour. Early in the morning the messenger came, and interrogating the jailer, said, *Are all the prisoners safe?* Yes. *Is John Bunyan safe?* Yes. *Let me see him.* He was called, and appeared, and all was well. After the messenger was gone, the jailer, addressing Mr. Bunyan, said, Well, you may go in and out again, just when you think proper, for you know when to return better than I can tell you.

Ivimey's Life of Bunyan.

Obituary.

JANE RICHARDSON.

Of Sutton on Trent, near Newark, Northumberlandshire, who died January 23d, 1815, aged 81 years.

On our first going to Sutton, to preach the gospel, in 1809, this old disciple was made known to us. She then expressed to me the joy and pleasure it afforded her that the gospel was brought to that wicked village—"Here I have been, like a poor speckled bird, ever since I came to it, shut out from hearing the word, which I had enjoyed in my former situation, though I had then to walk five miles on the Lord's day, and often to wade to the knees in water, but I found the word sweet to my soul, which made amends for all my trouble in getting to the house of God. O! how I have lamented the loss of those means of grace; but I hope the Lord has not left me; and now I pray that the preaching here may be blessed to *my* soul, and to my neighbours, who are dead in trespasses and sins, though they know it not." When she understood we were of the Baptist denomination, she said, "I wish they were not, for I cannot see any necessity for our being dipped; besides, if it should be the right way, I am too old now." She, however, began to read the new testament with a spirit of inquiry, and while thus engaged, she found that *Jesus was baptized.* That he ordered his apostles to baptize as well as preach, and that this was to be attended to by all succeeding ministers, to the end of the world. One morning, after having been reading thus, she hastened to a neighbour, with her bible in her hand, to whom she said, "Well, neighbour, I believe Baptism is right, and if it please the Lord to give me strength, I will be baptized, *old as I am.*" Her neighbour replied—"I don't believe it, *I won't believe it,* nor would I have you trouble your head about it—I don't like this baptism, for my part."—"Well, neighbour, but if Jesus Christ has commanded us to follow his example, saying, thus it becometh us to fulfil all righteousness," as you see it is here in the third chapter of Matthew, and the fifteenth verse—I think we ought. I shall, therefore, offer myself for baptism, if it please the Lord to spare me." This she did in the spirit of love to her Lord and Saviour without delay—On the 7th of April, 1811, the day appointed for her to relate her christian experience to the church, at Collingham, previous to her being baptized, she rose early in the morning to walk thither, a distance of three miles. Her aged husband offered to go with her, but she replied, you need not do that, the Lord will go with me; accordingly she tied a small bundle of cloaths to her side, took her two sticks, and arrived by eight o'clock. No sooner had she taken some refreshment, than she began to sing a hymn. I said, "well my friend you appear to have got here better than one could expect at your time of life. "O yes," she replied, "and my heart is full of joy; and I believe the Lord will carry me through the duties before me this day." She gave in her experience before the church with great composure, and went through the ordinance of baptism with great courage. On leaving us, to return in the evening, she said, at parting, "blessed be

my God and Saviour for this day." Thus, like the eunuch, she went on her way rejoicing. She afterwards met with persecution from the ungodly around her, but in the general, she was carried above it, rejoicing that she was accounted worthy to suffer shame for Christ's sake. Her attendance on the means of grace was uniform and serious; she appeared to find the word of God and eat it, and it was the joy and rejoicing of her soul. When certain professors tried to draw her aside, and poison her mind, she would either turn a deaf ear, or reply, "O let us be thankful for the gospel which God has sent among an unworthy people." And in reference to those attempts, she said to a friend a few days before she died, "Blessed be God, they never moved me at all."

When confined by her last illness, being visited by a christian friend, who asked her whether he should pray for her recovery, she replied, "Pray that the Lord's will may be done concerning me, I desire not any thing contrary to his will, life or death:" and thus she departed, committing herself into the hands of Christ, knowing in whom she had believed, and being fully persuaded he was able to keep that she had committed to him against that day.

Collingham. W. N.

REV. T. HOWLETT,

Late Pastor of the Particular Baptist Church, at Long Crendon, Bucks.

Mr. H. was was born in the year 1754, and received a plain education at Crendon, the place of his nativity, and the residence of his ancestors for several centuries past.

From his earliest years he was remarked for the blamelessness of his conduct and character. It is supposed he received the serious impressions which eventually wrought a divine change on his heart, while he attended the ministry of the General Baptists, at Ford, about five miles from Crendon. Here he was baptized about the 20th year of his age, and his mother and himself were both received members of the church. For some time after this, he was a strenuous advocate for the Arminian doctrines; but at length he was convinced of his error by the careful perusal of John vi. 37. From that time, to his death, he strongly maintained the doctrines commonly called Calvinistic. He often spoke with animated feelings of this memorable period. About this time, Mr. Simmons, now of Wigan, preached at Ford, but for advancing Calvinistic sentiments, was expelled, and Mr. H. left the society, saying, "that the truth was gone with Mr. S. and he must follow it." This took place about the year 1788. Mr. H. then joined a small society of the Particular Baptist denomination, at Gibraltar, a small village about two miles from Ford; together with the late Rev. J. Clement, of Tring, and others. A few wealthy individuals formed a plan for the erection of a place of worship there. But this was laid aside, and Mr. Clement afterwards preached at Tring, where his labours proved very acceptable and useful to the end of his days. After this, one of the persons before alluded to, erected the Baptist Meeting house, at Waddesdon hill, in the same county, and Mr. H. became a member of the Baptist church there. Here he was called occasionally to preach in the villages, and for some time afterwards he preached once a fortnight at Ford, with great acceptance and considerable success. He also served the Baptist Church at Aylesbury, about six months; till he began to preach at Crendon. The circumstances which led to the formation of the church at Crendon, were as

follows: Three persons began to hold meetings, for prayer, in an unlicensed dwelling house, in 1799. Early in 1800, Mr. Howlett was requested to attend and expound, which he did—the hearers increasing, they removed to another house; here he was, notwithstanding his reluctance, constrained to stand up and speak the word of God. Here they had prayer meetings once a week, and they invited Mr. Howlett to preach on the alternate sabbath, when he was not engaged at Aylesbury, which he did; sometimes once and sometimes twice on the sabbath. The first time he preached, they were obliged, for want of room, to go to a neighbouring barn. His subject was, *Coloss.* i. 28. From this time he preached once a fortnight, till May 10, 1800, when they removed to a licensed house of his own. Some individuals being impressed with what they heard, joined with three or four more who were members at Waddesdon-hill, to request that a church might be formed at Crendon. They concurred, and the plan was carried into effect, March 15, 1802. The church, consisting of 10 members. On the 28th of the same month the church invited Mr. H. to accept the pastoral office—he complied, and was ordained August 12, 1802—The Rev. Messrs. Davis, Clement, Dawson, &c. being present, and assisting in the services of the day. This is the fullest account that can be collected of the rise of religion at Crendon. One or two itinerant ministers, many years before this event, had preached in the streets, but with small effect.

Here Mr. H. continued till his his decease, not labouring in vain, yet not with a regular degree of success. April 15, 1807, a new chapel was opened for worship, which continues to be well attended, though very unfavourably situated. The members at the decease of Mr. H. were about 60.

Mr. Howlett's ministry was remarkable for plain elucidations of the doctrines which distinguish the Particular Baptists. But having read many of the best authors, he particularly excelled in his conversational talents; by which the writer, who owes his first religious impressions to his ministry, has often been greatly edified. After a lingering and painful affliction, he closed his eyes on mortal scenes, January 19th 1815, aged 61 years; having preached but few times for several months.

He said but little, never appeared to enjoy great consolations, but lived and died humbly relying on the unchangeable covenant of the Trinity, sealed by the blood of the Lamb. As he possessed great property, many regretted he lived so much secluded, and so reluctantly came forward in aid of public institutions: but he was peculiarly averse to ostentatious charity. It will, however, give pleasure to all the sincere friends of true religion, and it is with great pleasure communicated by his relative, the writer of this memoir, that Mr. H. in his last will bequeathed £100 to the Baptist Mission Society, and £100 to the British and Foreign Bible Society, besides an annuity to the Baptist Church, at Crendon.

The writer, and many others, will find occasion to regret his removal, as a friend, whose counsels were often very judicious. May the great Head of the church quickly replace his vacant station, with one who shall feed the bereaved flock with knowledge and understanding, as a pastor after his own heart.

B. H. B.

MRS. SARAH BEDFORD,
Was the widow of Mr. Samuel

Bedford, a respectable farmer of Burlingham, near Pershore, Worcestershire, who departed this life about two years ago, leaving behind him a widow and eleven children. He had been a member of Pershore church upwards of 40 years, and was greatly esteemed for his piety, amiable temper, and exemplary life.

Mrs. Bedford had resided a few months in Dean street, Southwark; during which time she attended public worship, on the Lord's day, chiefly at Maze-pond. Since her residence in London, she had not been so well in her health as usual, but not confined to her bed till within about six weeks of her death.

Being sent for, at her request, the first time I visited her, in her last illness, I found her in a state of great debility, both of body and mind, and understood the physician had pronounced her case extremely dangerous. On my enquiring into her views and prospects, in reference to another world, her reply was, that she was very low, and fearful; I said to her, You have long heard and professed the gospel, (having been a member of the Baptist church at Pershore, for more than 20 years), have you not cordially approved of its discoveries, respecting the person and grace of the Redeemer, and the design of his undertaking and work? She answered in the affirmative, and said, she had been all her life in great doubt about her personal interest in the Saviour. I then endeavoured to exhibit the freeness of salvation, and the riches of divine mercy—how welcome all were to trust in the Saviour, who felt their need of him; and prayed with her.

At my next visit, I found her mind more tranquil and happy, apparently fixed on the sure foundation, and in the enjoyment of peace, which continued to the end.

In the course of the night, previous to her departure, she repeated two of Dr. Watts's hymns throughout, and correctly—one—"When I can read my title clear," &c. the other—"Firm as the earth the gospel stands," &c.

For some hours before her death, she was unable to speak, and at last expired without a struggle or a sigh, in the 62d year of her age, Feb. 11, 1815.

At her particular request, her remains were taken to Pershore, and deposited in the meeting house there, by the side of her husband's; when the Rev. Mr. Belcher of Worcester, preached an appropriate discourse on the occasion. On the following Lord's day, the Rev. Mr. Hoby improved the affecting dispensation, at Maze-pond, Southwark.

T. T.

NATHAN DAVIES,

The eldest son of a respectable Baptist minister, in Wales, was a youth of wild and profligate conduct, and thereby occasioned much grief to his pious parents. Neither the mild nor severe methods used to reclaim him, had the desired effect. At length the period arrived when the aged and venerable father, like good old Jacob, must die, and like him, he desired that his numerous family of children should be called to his bedside, to receive his dying admonitions. Having addressed them all, one by one, except the profligate son; in a very affectionate and solemn manner, he concluded by warning them to shun the bad example, and wicked ways of their oldest brother, and advised them to act towards him with caution and forbearance: adding, that he feared they would experience, from him, nothing but

sorrow and trouble. He then dismissed them, without saying anything to the eldest son, and soon after died.

The circumstance of the father's *silence*, made a deeper impression on the mind of Nathan, than all the reproofs and exhortations he had before received; and, to use his own expression, he thought at the time that his heart would have burst. He was then about 27 years of age—and through the divine blessing, a great change was soon visible in him—he abandoned his former ways and companions—became a serious hearer of the word, and in a short time, a member of his late father's church. A few years afterwards, he was called to the ministry and succeeded his father in the pastoral office, with eminent success, until the day of his death, which took place in the year 1726.

Thomas's History of the Welsh Baptists.

MR. WM. VICE,

Died at Arnsby, April 8, 1814.

In his youth he was very gay, and his mirth and vivacity made him the life of every company.—Reading Whitfields' works was the first means of impressing his mind with the important concerns of salvation. For several years he continued in a very unpleasant state, sometimes attending to religious things, and occasionally overcome by his attachment to improper associates. This occasioned him much shame and sorrow.

After many conflicts, he was enabled ultimately to decide for God; and about the year 1777, he was admitted a member of the church, then under the pastoral care of the Rev. Robt. Hall. From that time, he walked consistently, and the sincerity of his christian character was never called in question.

The decline of life was not embittered by any severe affliction, his constitution was gradually broken up.

He loved to join in spiritual conversation, and his ardent feelings rendered tender by age, were easily moved. He loved the house of God, and would often say, that, though his memory failed him, so that he could not retain what he heard, yet the word of God did him good while hearing it; and on going home, would say, "Well, I shall soon go, where assemblies never break up; the sabbath never shall end." During the whole of the winter, his mind was in a very comfortable state, and occasionally he was favoured with much spiritual joy. On hearing of the great numbers of aged persons that died about this time, he expressed his surprize that God continued to spare him. The return of mild weather revived him, and he began tolook forward to another summer; but he was taken ill, and after an illness of a few days, he was removed from this world. He was much supported in his affliction by the 23d psalm: but while he enjoyed the consolations of hope, he was much afraid of being deceived. About an hour before he expired, he wished his wife to retire, telling her, that he felt no pain, either in body or mind.

The experience of our friend shews the importance of decision in religion. While his mind and conduct were variable, he was unhappy; when he clave unto the Lord, with purpose of heart, he enjoyed the pleasures of godliness.

This experience affords consolation to those who may be undecided. The grace of God can fix their changeable minds. Let not such, when they have fallen into sin, sink in despair: rather, let them humble themselves by true repentance before God; and feeling their own weakness, let them, with redoubled

care, watch and pray, that they enter not into temptation.

The subsequent experience and death of our respected friend, shew the great advantage resulting from a steady, persevering walk with God. He had sacrificed considerable means for sinful indulgence to the will of God, and God upheld him through life, by his grace, and made him happy, when all these things could have been of no use to him. God did not leave him in his old age, nor forsake him when his strength failed.

W. C.

REVIEW.

THE APOSTOLICAL METHOD OF PREACHING THE GOSPEL.

A Sermon preached at the Annual Meeting of the Northern Education Society, August 31, 1814. By John Birt.

This judicious and appropriate discourse, presents a happy example of that kind of preaching which it was the object of the author to recommend. It was published at the urgent request of those who heard it; and we most cordially unite with them in wishing it an extensive circulation. The text is from 2 *Cor.* iii. 12. "*Seeing then we have such hope, we use great plainness of speech.*" On which the preacher remarks, 1. That the apostles used great *freedom of address*; and 2. Why this method of preaching was employed: On the first of these heads, he observes, 1. That concerning this acknowledged, indispensable requisite, there have been many mistakes; such as, vulgarity—buffoonery—desultory method—and a propensity to excessive definitions and explanations, have all been mistaken for plainness of speech.

The next observation is, 2nd. That to true plainness of speech, there are several essential qualifications. 3rd. The means by which this may be attained, page 23rd. As the foundation of this, be careful that what you preach is the gospel. Preach it *confidently—unreservedly—affectionately*—and *earnestly*.

II. "The reason which the apostle assigns for the employment of this method of preaching.—"Seeing that we have such hope, we use great plainness of speech." The having such hope he considers sufficient to authorise and establish the use of "great plainness of speech."

1. *Because the gospel has indisputable claims on human regard.* 2. *Because the gospel was especially designed to do away all concealment and obscurity. Because of the important relation which the gospel bears to the happiness of men.* 4. *Because we are justified in entertaining the most sanguine hopes of the eventual and complete success of the gospel.*

The few slight inaccuracies which we have observed, are too trifling to require a separate mention: we only suggest to the respected author, whether if the sanguine phraseology adopted in addressing the students, page 27, "You will, &c." were qualified by *we hope* you will, &c. would not be an improvement.

The style is manly and appropriate, the sentiments are important and evangelical, and the arguments are clear and convincing.

We most sincerely wish a copy of this sermon were in the hands of every student intended for the ministry.

THE PILGRIM'S PROGRESS, From this World to that which is to come: delivered under the similitude of a Dream, by John Bunyan. The first part: rendered into familiar verse, with a close adherence to the original. by Isaac James. Button, &c.

Dr. Towers, the writer of Mr. Bunyan's Life in the *Biographia Britannica*, says, "He was certainly a man of genius, and might have made a figure in the literary world, if he had received the advantages of a liberal education." And Mr. Granger, in his *Biographical History of England*, says, "that when he (Mr. Bunyan) arrived at the age of 60, which was the period of his life, he had written books equal to the number of his years.' He adds, "his master piece is the Pilgrim's Progress, one of the most ingenious books in the English language—the allegory is admirably carried on, and the characters justly drawn, and uniformly supported." To the above, we shall add the Rev. Mr. Scott's testimony, in the Life of Bunyan, prefixed to his edition of the Pilgrim's Progress. "It is above all things wonderful, that Mr. Bunyan's imagination, fertile and vigorous in a very high degree, and wholly untutored by the rules of learning, should have been so disciplined by sound judgment, and deep acquaintance with the scriptures, as to produce, in the form of an allegory, one of the fairest, and most unexceptionable treatises, on the system of Calvinism, in the English language."

This treatise, it may be asserted, has passed through a greater number of editions, and has appeared under a greater variety of forms than any other human book extant. In the preface, the author of the present edition gives the following plain and artless account how the idea of rendering the work into verse first struck his mind, with the benevolent motive by which he was actuated in the attempt, together with the plan he has pursued.

Having, for many years, been in the habit of composing rhymes for my own amusement, and that of my friends, an idea at length struck me, whether I could not, or ought not, to turn my talent (such as it is) in that way, to something which might, with the blessing of the Almighty, prove permanently useful; and, therefore, on the 15th of March, 1811, I began to render the *Pilgrim's Progress* into familiar verse; hoping it might prove acceptable, not only to juvenile readers, but to others, in more advanced life. I have endeavoured to adhere, as closely as possible, to the text and spirit of the original, and have kept to one measure in the narrative part, throughout, but in the dialogues, have varied from it, as it suited my inclination or the characters introduced; which I hope my readers will not disapprove. I have made a considerable advance in the *second part*, and should this attempt meet the patronage of the public, intend it shall speedily follow." The preface concludes in these words, "So many concise lives of *Bunyan* are extant, that I thought it needless to add to the number, but would recommend the Rev. Joseph Ivimey's more copious account, published in 1809.*

It is unnecessary that we should express an opinion of the merit of Mr. J's *versification*; one thing, however, is certain, that it must have cost him much labour; and we cannot think any candid criticism will injure its reputation. The perusal has afforded *us* much entertainment and pleasure. Let our readers procure the book, and

* A new Edition is just Published.

form their own judgment upon it. We subjoin the introduction, as a fair specimen.

As through this desert world I pass'd,
A certain den I found at last;
Here, while I lay and took my rest,
The following dream my mind possess'd.
Behold a man, in garments torn,
Holding a book; with look forlorn,
From his own house he turn'd distress'd,
And on his back, a burden press'd.
As through the book his eye was led,
He wept and trembled, while he read,
And cried in strains of melting woe,
What shall I do? Where can I go?
Homeward in deep distress he went,
And there his time in sighing spent;
Unwilling that his wife should know,
How deep his heart was sunk in woe.
At length, not able to withhold,
His swelling sorrows thus he told;
Dear wife, dear children, lend an ear,
I'll plainly tell you what I fear.
Ruin is present to my eyes,
While on my back this burden lies.
Our sinful city, too, I know,
Is doom'd to awful overthrow.
The fire of heaven will on it fall,
And flames of wrath consume us all.
How to escape I cannot see:
Alas, for you! Alas, for me!

BIBLIA HEBRAICA,

Without Points, after the text of Kennicott, &c. with English Notes, critical, philological, and explanatory, &c. By B. Boothroyd. In two vols. Vol. I.

Whoever disperses the sacred writings must be regarded as a benefactor to mankind: much more, then, he who multiplies the copies of the sacred originals. In what other books shall we find such history, such laws, such poetry? Every competent judge will allow that the Hebrew Classics are "above all Greek, above all Roman fame:" as much above the most precious remains of pagan antiquity, as the heavens are higher than the earth.

The Christian public (not to say the Jewish public also) is under great obligations to Mr. Boothroyd, for the immense labour and care he has bestowed on this work. And we heartily wish that he may not only live to complete his design, but to revise and improve it in succeeding editions.

The typography is very neat, and could not be larger, without greatly increasing the price of the book. The notes will be highly acceptable to those biblical students who cannot readily get access to the numerous, extensive, and expensive, works, from which many of them are borrowed. We shall be happy to announce the appearance of the concluding volume.

Mr. Boothroyd having followed the text of Kennicott, we shall take this opportunity of laying before our readers a few particulars relative to the labours of that distinguished critic.

"In the year 1776, Dr. Kennicott published the first volume of his Hebrew bible, and in the year 1780, the second volume, which completed the design, made its appearance. To the whole was prefixed a general dissertation, giving a full history of the nature of the design, and of the benefits likely to result from it. The various readings which are inserted in it are the result of a collation of six hundred MSS. Such a work, and so important to the best interests of mankind, reflects very high honour on the country in which it was first patronized and carried into execution. He died at Oxford on the 18th of September, 1783, at the age of sixty-five." Rees's Cyclopœdia, Art. Kennicott.

SACRED HISTORY,

In Familiar Dialogues, for the Instruction of Youth; with Maps. To which is added, The History of the Jews, from the time of Nehemiah, to the Destruction of Jerusalem. By Miss H. Neale, Author of "Amusement Hall," "Brittanicus and Africus," &c.

&c. With a Recommendatory Preface, by the Rev. John Ryland, D. D. Third edition, in two volumes, 10s. in boards. London. Gardiner, Princes Street. Button and Son, &c.

There is no design more praiseworthy, than to draw the minds of children to delight in "the holy scriptures; which are able to make them wise unto salvation, through faith, which is in Christ Jesus." There is no kind of writing more likely to attract the attention of youth than that of dialogue, especially if this be in a familiar, easy, affectionate style, and carried on between children of their own age, and sex; with a person whose character they have been taught to revere: such as that of a loving, communicative mother; or, an agreeable, instructive governess. By reading, and listening to such tales, even the infantile mind, insensibly imbibes the spirit of the subject; and is stored with its principal facts. These early impressions often become the germ of the future character; and not unfrequently (through the blessing of the Holy Spirit,) of a character destined to promote pleasure and usefulness, both in private and public life.

To those who are at all acquainted with the name and writings of the late Miss H. Neale, of Luton, or with the character of Dr. Ryland, who so warmly and affectionately recommends this little work; any recommendation from us is altogether unnecessary. It is sufficient to say, that the work appears admirably adapted to convey both instruction and amusement, to youth of both sexes, for whom it is intended, on the most important of all subjects.

We learn from the author's preface that "her first intention in forming the sacred history into conversations, was for the purpose of instructing three dear children nearly related to her, without any design of submitting them to public inspection." Prevailed upon by the solicitations of some friends, the author was induced to publish what she had intended for private use; and it soon reached a second edition. It has now reached a third; and we sincerely wish that it may continue to be read, while there are christian parents able to purchase the volumes for the use of their children; or christian benevolence sufficient to furnish a copy for the use of deserving children in every sunday school throughout the kingdom.

The first volume consists of thirty-nine dialogues, "On the History of the Old Testament." The second of twenty-five, "On the History of the New Testament;" and of sixteen letters of "The History of the Jews." The "Dialogues" are a *syllabus* of the scripture history; and the "Letters" a complete *compendium* of Josephus's Wars of the Jews. There are four Maps to illustrate the subjects treated of viz. "The Land of Canaan."—"Journies of the Israelites."—"Travels of Paul."—and "Countries of the Jews"

Brief View of the Baptist Missions; and Translations, with Specimens of various Languages in which the scriptures are printing at the Mission Press, Serampore. Accompanied with a Map, illustrative of the different Stations and Countries in which the Languages are spoken. Compiled from the printed Accounts of the Baptist Missionary Society. Price 1s. Button and Son.—Gale, Curtis, and Co.

We have seldom seen a small pamphlet containing more interesting matter.

The silent progress of the Baptist Mission in the East Indies,

is clearly discovered in this simple narrative of the principal facts extracted from the "Periodical Accounts." It is composed of two parts: the first, a statement of the 20 missionary stations in the order in which they were established; with the names of the missionaries, European and native, employed in preaching the gospel, translating, printing, and circulating the scriptures; establishing schools for native children, &c. The second part consists of an Account of the different versions of the scriptures which have been, or are printing at the mission press, at Serampore. Prefixed is an excellent Map, explanatory of the different stations and countries in which the languages are spoken, into which the scriptures are translated; and also specimens of fifteen of these versions. We understand that the society is indebted, principally, to an excellent person of the Society of Friends, for this admirable compendium. The following table will give the reader an idea of its contents:

MISSIONARY STATIONS. Schools are marked thus †	Miles from Calcutta.		When formed.	Missionaries. Europ.	Native.
1. Serampore and Calcutta†	14 N.	—	1799	5	7
2. Dinagepore and Samahl†	240 N.	—	1804	—	1
3. Cutwa†	75 N.	—	1807	1	5
4. Rangoon	670 N.E.	—	1807	1	—
5. Jessore	77 E.N.E.	—	1807	—	1
6. Goamalty†	200 N.	—	1808	—	—
7. Digah	320 N.W.	—	1809	2	1
8. Balasore	120 S.W.	—	1810	—	3
9. Agra†	800 N.W.	—	1811	—	2
10. Nagpore†	615 W.	—	1812	—	1
11. Columbo†	1220 S.S.W.	—	1812	1	—
12. Patna	320 N.W.	—	1812	—	1
13. Bombay and Surat	1010 W.	—	1812	—	1
14. Chittagong	230 E.	—	1812	—	1
15. Sirdhana†	920 N.W.	—	1813	1	1
16. Java†	2350 S.S.E.	—	1813	1	1
17. Panduat	310 N.E.	—	1813	—	1
18. Ava	500 E.	—	1813	1	—
19. Amboyna†	3230 S.E.	—	1814	1	—
20. Allahabad	490 W.N.W.		1814	—	1
21. Jamaica, West Indies			1814	1	—

Versions of Scripture, translating or printing at Serampore.

1. Sungskrit	10. Gujurattee	18. Chinese	26. Jypoora
2. Hindee	11. Bulochee	19. Khasee	27. Kunkuna
3. Brij Bhasa	12. Pushtoo	20. Sindh	28. Tamul
4. Mahratta	13. Punjabee	21. Wuch	29. Cingalese
5. Bengalee	14. Kashmer	22. Nepala	30. Armenian
6. Orissa	15. Assam	23. Birkaneera	31. Malay
7. Telinga	16. Burman	24. Odaypoora	32. Hindostan
8. Kurnata	17. Pali	25. Marwa	33. Persian
9. Maldivian			

On Sunday the 12th of March died, in her 85th year, at the house of her elder daughter, at Guilsborough, Northamptonshire, whither she had a few years since retired for the benefit of her native air, Mrs. Eliz. Ryland, widow of the late Rev. John Ryland, M. A. of Enfield.

Extract of a Letter from Mr. Chamberlain to Dr. Carey, dated Hurdwar, April 11, 1814

My dear brother Carey,

I have received the first sheet of the Brij Bhasa New Testament, which I was very glad to see. I trust that this will be very acceptable to the Hindoos over a great part of Hindoostan. I wish I could put the N. T. into the Kasshee* dialect, in the like manner. I do not wish to put a burden upon you, but I hope that you will keep your eye over the work as it goes on, and bring it to a settled orthography, which will be a great point gained.

I have had a grand campaign this year: six weeks I was much employed in the imperial city, where I found the mussulmen much better disposed, apparently, than I ever found them in any place in India. Five or six hundred books were sent abroad to make known the truth in Delhi. The books went into the palace among the princes, and an Arabic bible was sent to the heir apparent; and it was recorded in the royal gazette. Many people seemed to be near the kingdom of God, and I left the city in one respect, with regret, but it was become necessary for my health to remove; incessant employ, and confined quarters, had worn me down to a very great degree. I hope, however, that you will remember Delhi; and as soon as you can, send a brother to assist at Sirdhana, that operations may be carried on abroad in this immense field, which is now open on all sides.

Since I have been on the road to this place, I have recovered my health and spirits, and here I have abundant call for all I have.

Sirdhana, 23d. It is a week since I returned home from Hurdwar, where we remained fourteen days, twelve of which I was busily employed in preaching salvation by Jesus Christ, and in discoursing concerning the kingdom of God. I took all the books I had for distribution, but amongst the immense multitudes assembled there, all were very few indeed: ten times the number might have been sent abroad with ease: for days we had but one gospel of Matthew, in Hindee, and not one in Bengalee left. It was astonishing to see the multitudes of the sihks, they literally overwhelmed the people of Hindoosthan; and it was very pleasing to find so many of them that could read. Five thousand of the gospel would scarcely have sufficed to supply the wants of all. One rajah came with thirty thousand followers, when we had not a single book to give them. The assembly was immensely large this year; it being a sixth year; in the twelfth, it is larger still; probably ten lacks of people [100000] were there at the lowest computation. Every evening, I was surrounded with a very large congregation, to which I preached till dusk, from the beginning to the ending, two or three hours. Sometimes the congregation was surrounded by five or six elephants, on which were many Europeans, who came to hear, from the novelty of the matter, which was the occasion of much conversation among them; and I have some reason to conclude, that they were in general astonished at the attention of the people. I preached in the Hinduwee, which all appeared to understand, both Bengalees, and Hindoosthanees. I found it difficult to understand the Sihks, but I believe I should be able in a short period to preach to them in their own language, were I to be called to it. Had I had some Pushtoo and Persian gospels, I should have been able to send them into Persia and Candahar. Do, my dear brother, make a plentiful provision for another season. Here are many Rohillas near, who speak the Pushtoo. All day long I was engaged in my tent, which was very conveniently placed for this work; but after one week I was completely worn out and spent, so that I was obliged to

* By a recent letter from Dr. Carey, we find that the N. T. in this language has been since printed at Serampore.

lay by in Mr. Dyce's tent most of the day, in order to recruit strength for the evening preaching, which I bless God was always afforded, so that I addressed the crowds with comparative ease. Blessed be God for all his mercy manifested towards me in this work.

Since my arrival I have found myself much unfitted for my work at home; but I hope to get better in a few days. I am set in the translation of the 1st Chapter of Ephesians. My mind has been so long from it that I cannot vigorously apply; but I hope for assistance to come from HIM whose aid is so desirable and necessary in this work. In October we shall have a very large assembly near us; I hope a store will reach us by that time of the scriptures in the Brij Bhasa, if not I shall be much disappointed.

I hope in the course of this year some brethren will arrive from England to strengthen our hands, and occupy very important posts. Two places in our parts require serious regard. The first is Coel in the Brij Mundul, where there are some families of French people, who have many children, and are very desirous of their receiving an English education. Here a Missionary might settle in very favourable circumstances for the distribution of the Brij Bhasa Scriptures. Coel is a populous town, or rather a city. The next station is Delhi, one of the most important in the whole country, and in this city, opportunities will be always occurring of sending abroad the word of life into more distant countries, when the Persian, Pushtoo, and Cashmeer Scriptures are ready.

I find there are many of the ten tribes towards Candahar. Many of the Afghans are undoubtedly of the race of Abraham. One person I saw at Delhi had all the appearance of an Israelite, and on asking him if he were not a son of Israel, he confessed, I am. They are now become Mussulmans, but have not forgotten that their progenitors were the sons of Israel. Thus a watchful Providence has preserved them distinct from other people, though mingled with them and their religion.

We are all well in health, but in other respects things are not very encouraging. A Mussulman is here who says, that he will be baptized; some persons are reading the Scriptures. Three men came for the gospel to-day. The Roman Catholics are more averse and shy than they ever were. The schools are going on in the common way. We unite in the tenderest love to you all, especially remember our kindest love to sister Carey. I am, &c.

J. CHAMBERLAIN.

Extract of a letter from Mr. John Rowe, Baptist Missionary in the West Indies, to Mr. James Hoby of London.

Falmouth, Jamaica,
Dear Brother, Dec. 29, 1814.

You have heard (I suppose) of the state of Mr. Baker's people, about seventeen miles hence. They are not formed into a church state. He has not for several years administered the Lord's supper, nor does he know how many there are whom he has baptized. He has not, I think, baptized any for more than three years past; but he told me, about two months since, that he hoped some were newly brought under serious impressions of mind. The eldest son of Mr. Baker, about 21 years of age, who used to dislike religion altogether, and join with those who despised it; and notwithstanding earnest entreaties, would seldom, if ever, go to hear his father preach: has lately manifested a great change in his disposition and conduct. He formerly despised his father's instruction, and instead of attending the public worship, would go and associate with his ungodly companions to profane the Sabbath. But now he appears to regard affectionately his father's preaching, and to embrace his sentiments: not only does he go constantly to hear him, but at times assists him in divine worship by publicly reading the Scriptures and praying. He tells me that he has now bid farewell to his old companions in sin; and that they are become his despisers. He attributes his first awakening to hearing me preach the second time I addressed the negroes at Flamstead. I have sometimes thought that this should be some source of encouragement to me, to keep from desponding in the want of future success. The good old man

Mr. Baker, finds his son a great comfort to him. He commonly enjoys but a very poor state of health; but continues to preach. His sight is rather bettter than it was a few months ago.

In my own little circle here at Falmouth, prospects are not very promising; though not altogether discouraging. My congregation continues nearly as it has been for many weeks past. None are turned from the error of their ways.

Yours affectionately,
JOHN ROWE.

METHODIST MISSION TO THE EAST INDIES.

The Missionaries belonging to the late Mr. Wesley's Society, who left England last, have safely arrived at Ceylon, with the exception of Dr. Coke, who died on his voyage.

Several interesting letters have been published at different periods from July 14, to Sept. 9. It appears that the missionaries, after praying for resignation and divine direction, agreed to fix their stations by ballot; when Messrs. Lynch and Squance were chosen for Jaffna; Ault for Batticaloe; Erskine for Matura; and Clough for Galle. "We feel, say they, truly resigned to our appointments. Not a murmuring word, nor we believe, a thought of the kind existed. At this instant, our feelings were most acute. We saw ourselves as at last, separated to various and distant parts of the island; we wept, and prayed for each other. God has given us the spirit of love to an unusual degree."

Messrs. Lynch and Squance thus write from Columbo:—"About sixteen miles from Columbo we were met by two servants from Mr. Twisleton,* with the most friendly invitation to his house, during our stay in the place; and we were received by himself and Mrs. T. with that politeness which is peculiar to the Europeans, receiving each other in a strange land. Here we have unexpectedly found ourselves surrounded with the friendship both of the great, and a few who are truly christians of the primitive stamp. On sunday we attended divine service: after which we were introduced to a Mr. Chater, a Baptist missionary, a man of a most excellent character, we believe of a truly christian spirit; and afterwards to a Mr. Armour, one of the excellent of the earth. Indeed we had no thoughts of meeting such a man in Ceylon. At present he preaches in the Cingalese and Portuguese languages, and visits the provincial schools. We cannot express our mutual thankfulness on meeting; and we are very glad to find that he fully approves of our mode of proceeding, and thinks we have taken the most effectual method of learning the languages. On sunday evening we had the honour of dining with his excellency the governor. On being introduced to him, he received us with that affability for which he is so remarkable, and assured us that he considered us an acquisition to the colony; and expressed his sorrow at the loss of so valuable a character as Dr. Coke."

In another letter from Jaffnapatam, they say; "We have formed an acquaintance with Mr. Chater, the Baptist missionary. At first, not knowing his character or principles, we rather declined the offer of his pulpit; but both Mr. Twisleton and Mr. Armour having given a most excellent character of him, and informed us, that whatever his religious sentiments were, he never introduced Calvinism in the pulpit,† and many wishing us to preach in Columbo, we preached six times in Mr. C.'s chapel; and have occasion to believe that God blessed his word. Mr. and Mrs. Chater have considerably retrieved the missionary character, in Columbo. Being sensible, prudent, industrious, and truly pious, they adorn the doctrine of God our

* The Hon, and Rev. Mr. Twisleton is a worthy and evangelical minister of the established church.

† Persons who have imbibed prejudices against Calvinism, without knowing what it is, when they hear the gospel preached according to the Reformer's view of it, are sometimes unable to withhold their approbation, and they say of such preaching, "This is not Calvinism." We think such was the case in the present instance.

EDI.

Saviour. We obtained a good deal of information from Mr. Armour, concerning the real state of christianity in Ceylon; and I must conclude that though it is one of the most encouraging places for gospel missionaries; yet the number of professing christians, and their piety, have been greatly exaggerated. Most of the native christians are Budhites in their hearts; and frequently attend their idol worship, and devil dances; and the Roman Catholics are scarcely a remove in Christian knowledge or practice above them. It is to be regretted that our European christians, by their conduct, rather encourage than discountenance *cast*.

"Since our arrival, we have had divine service every sunday in the church; the congregation is but small; and extempore services did not please at first; but the offence is now ceased, and several people have expressed a desire to have sabbath evening and week day evening meetings. This we rejoice to hear, and intend to comply with their desire, as soon as we can procure a place. We have no doubt that we shall very soon form a class of serious people.

"Our brother Ault at Balticaloe, has a sabbath morning congregation of about 200 hearers; and he is also requested to open evening meetings: he also hopes to open a class of serious persons; and as his tutor in the Malabar understands English and Portuguese tolerably well, he intends to preach to the people through the medium of an interpreter.

"Brother Clough, at Galle, is making considerable improvement in the Cingalese language; he also preaches every sunday to tolerable congregations. He is exceedingly encouraged, very happy in his soul, and appointment; and, at the earnest request of many people, he also is resolved to open evening meetings.

"Brother Erskine has been at Matura for six weeks, and preaches every sunday in the church. There are but few Europeans there. The last account we had from him was very pleasing.

"There is at present in Jaffna, a Mahommedan, who was publicly baptized in Columbo church, while we were there, and who came with us from Columbo to this place. It is the first Mahommedan that has been known in Ceylon to embrace christianity. He is a man of tolerable good sense, and has great hopes of several more embracing the religion of Jesus, though at the risk of their life; for every moorman or mahommedan who becomes a christian, is in danger of being murdered by any mahommedan he meets."

MORAVIAN MISSION.

From Periodical Accounts, No. 72.

The missionaries on the coast of Labrador, thus write from Okkak, Aug. 12, 1813. "The whole of last year, but particularly the winter-season, distinguished itself by a remarkable display of the grace and power of the Saviour in their hearts, and we may say, that we have seen wonders of His mercy wrought among them. We have distinctly perceived, that they not only become better acquainted with themselves, as poor helpless sinners, who, without Jesus, can do nothing; but they show to all around what spirit they are of; and are enabled to direct their countrymen with much earnestness, to Jesus, as the only Saviour. Among the children, especially among the great girls, and young boys, the Lord has kindled his fire, and awakened their hearts to serious inquiry what they must do to be saved. We have now 26 communicants in this congregation, which consists of 150 persons, besides whom, 21 new people live here.*

Hopedale, Sep. 9, 1814. "No very remarkable occurrences have taken place with our Esquimaux; but in general, we have great cause to rejoice over the progress of that work of grace, which by the power of the Holy Spirit, has taken place in their souls. They have become more firmly grounded upon the foundation of the merits of Jesus Christ, as crucified for our salvation, and by their walk and conversation have led others to reflect and seek to know how they may be saved from sin and death.

* Thus the brethren designate the heathens who are lately come to reside at the settlement.

"We have been more especially encouraged by perceiving in our young people a renewed awaking, and often seen with astonishment, how powerfully the Spirit of God can influence the hearts of the youth, and lead them from one degree to another, in the knowledge of themselves, as sinners, creating within them a desire to live alone unto Jesus, in the world. He also explains to them the mystery of the cross of Christ, directing them to his wounds for healing and cleansing from all sin and uncleanness."—The congregation of Christian Esquimaux, then, at the end of 1813, consisted of 91 persons. The whole number of the inhabitants on our lands is 121.

Bogue, Jamaica, March, 1, 1814,—"The brethren Lang and Becker set out for Kingston, on business, and were glad of several opportunities afforded them during the journey, of bearing witness to the truth as it is in Jesus. At Kingston they visited the methodist minister, and were sorry to find, that these good people are still prohibited from holding any public meeting, and not likely to obtain leave for it. Though, in general, Kingston appears to be a place of no religion, yet they found several worthy characters there, who value the word of God. Accidentally they came into conversation with a merchant, who manages the concerns of the British and Foreign Bible Society. He gave us an account of the means which operated to bring about the act forbidding the methodists to preach and assemble the negroes.* We are sorry that any circumstances should have led to this result, as by this means, the knowledge of the gospel would have been still more widely diffused in this island.

"April 11, being Palm Sunday, brother Becker went to Elim, where he began to read the history of the Passion week. After a short discourse, he knelt down, and offered up a fervent prayer, during which there arose a general weeping, among the negroes, that he could not proceed, nor recover from the emotion of his mind, for some time. He writes, "I have served 12 years as a missionary among the negroes, but never before have I been witness to such a powerful melting of all hearts, on hearing the simple account of the sufferings of our Saviour, for our salvation. Hitherto, I have rather felt afraid and mistrustful of the Jamaica negroes, but on this occasion, all my doubts vanished. I do believe that the time of harvest, so long prayed for, is approaching for Jamaica also."

CHURCH MISSIONARY SOCIETY.

The missionaries Messrs. J. Ch. Schnarre and Charles T. E. Rhenius, landed at Madras, the 4th of July, 1814, and were received with christian cordiality by the Rev. Marmaduke Thompson, chaplain of the Hon. East India Company. They were entertained in his own family, during their stay at Madras. "We thank the Lord," say they, "for his good providence in bringing us acquainted with one of his most faithful and zealous servants in promoting his everlasting kingdom."

From Madras they proceeded to Tranquebar, recommended to Dr. Caemmerer, who, by the death of Dr. John, had become senior chaplain of the Royal Danish Mission at that place. The stipend allowed them is £100 per annum, each, which, notwithstanding they will be obliged to have five servants, is said by Mr. Thompson to be a liberal average of two single missionaries' expenses, in any part of the South of India.

At Tranquebar, where they were kindly received by Mr. Caemmerer, they were diligently employed in learning the Tamul language. The new testament in this language is printed at Serampore, at the charge of the British and Foreign Bible Society, and the Calcutta Auxiliary Bible Society.

A corresponding Society has been formed at Madras. The Rev. Mr. Thompson has written an animated letter to the secretary, in which he

* The methodist missionaries have not been permitted to preach for nearly five years. Some of them have been imprisoned. One of them who was promised his liberty by the Assembly, on condition he would promise them not to preach again; nobly repl'ed, "I will be crucified first."

calls upon the English clergy to devote themselves to missionary labours in India. Speaking of the men whom India needs, he observes, "Singleness of eye, and entire devotedness, somewhat of maturity in the graces of the christian temper, and a cultivated mind, with an aptness for acquiring languages, are here peculiarly requisite. Send me such men, and I will receive them indeed, as brethren beloved, and will shew them stations of an extent and importance for a very apostle to rejoice in! If possible, I would also recommend that they should be *Englishmen*. I have looked repeatedly with a longing eye at the names of your Greenwood and Norton, and could almost quarrel with you that their destination is not Madras. English missionaries are by no means of equal importance at Ceylon, as in India. Foreigners are even preferable with reference to the European inhabitants, Dutch and Portuguese. *A church-of-England* ENGLISH *missionary* in India, would yet be, I believe, an entire new thing! Proclaim it—and let us see whose shall be the honour to be the *first*—an *English* Schwartz, and Gericke, and John, to the natives of India."

Our readers are informed that though there has been no clergyman of the church of England, employed as a *missionary* in India; yet there are many *evangelical* ministers of that church appointed to different stations in the Company's dominions, several of whom, we are happy to find were sent to India during the last year. We are sorry to observe that Mr. Corrie, who has been doing so much good at Africa, is obliged to return to England on account of ill health.

LONDON MISSIONARY SOCIETY.

A letter from Mr. Read to Mr. Campbell, dated at Bethelsdorp, Oct. 10, 1814, mentions a missionary conference, held at Graaf Reinett, and an auxiliary society established; and four natives of Africa appointed itinerant preachers. "On my arrival at Bethelsdorp, I found affairs in an unpleasant state. I had been sighing, crying, and looking to the Lord for support, and he has been so kind as to be intreated. A work is begun among us which appears to me like a dream. Previous to my going to Graaf Reinett, I observed that the word seemed to have more than a common effect; and within the last three weeks, it has increased to such a degree that I am really at a loss what to say of it. I dare say, we shall have plenty of chaff, but you know where there is much chaff, there must be some wheat. We use no means to work on the passions—simply preaching the gospel—our school flourishes—every thing has turned out well with the undertakiug of brother Smith. He has at length departed to commence a mission among the wild Bushmen, Five hundred of whom were collected to receive him. Considerable success is also mentioned to have attended Messrs. Albricht, and Ebner, missionaries at Pella, Namacqualand, South Africa.

DOMESTIC RELIGIOUS INTELLIGENCE.

BIBLE SOCIETY.

A special general meeting of this Society was held at the New London Tavern, Cheapside, on Monday, March 6th; W Wilberforce, Esq. M. P. in the Chair; when the following resolution was unanimously adopted, viz.

The British and Foreign Bible Society, participating in the general sorrow occasioned by the death of the late Henry Thornton, Esq. M. P. discharge a mournful duty in expressing their veneration for his memory, and their gratitude for the eminent services which, as Treasurer, he rendered to the interests of this Institution, from its commencement in the year 1804, to the period of his lamented decease.

Sensible of the importance of those duties which attach to the office thus

painfully vacated, and convinced, from their knowledge of his character, and experience of his attachment to their object, that he will discharge them with fidelity and zeal; Unanimously resolve, that John Thornton, Esq. be appointed to succeed his late revered uncle, as Treasurer to their Institution, for the remainder of the current year of the Society.

While the British and Foreign Bible Society bow with due submission, to that dispensation which has inflicted upon them so severe a loss, they desire to acknowledge at the same time, the goodness of Providence in directing them to the means of repairing it with such unanimity, promptitude, and real satisfaction.

The British and Foreign Bible Society cannot but regard it as a circumstance peculiarly favourable to their Institution, that the office of treasurer should be permitted to remain in a connection, from which it has derived so much credit and advantage; and devolve upon an individual, whose past conduct has afforded a pledge that he will emulate the virtues associated with his name, and reflect that integrity, candour, and persevering philanthropy, of which his revered predecessor and relative furnished so illustrious an example.

Extract of a Letter from the Rev. Dr. Carey. Calcutta, Aug. 26, 1814.

In all parts of India, the call for the Holy Scriptures is so great, that every exertion to print them sufficiently fast to answer the demands, has hitherto been inadequate. The dominions of the bible are advancing daily; and new tribes hear, in their own tongues, the wonderful works of God. Beside the Tamul, Cingalese, Persian, Malayala, and Malay, (which we have not translated, but only printed,) the word of God is now translated, or under translation, into twenty-five languages, by us; twenty-one of which are actually in the press, and nothing hinders the remaining four from going to press, but some trifling work to complete the founts for them. This is a work, upon the accomplishment of which my heart has been long set; whether I shall live to see its completion, I know not. But I trust a foundation is laid, upon which the building will be carried forward, till the edifice is completed. There are, however, in the East, many languages still remaining, in which no translation of the scriptures exists, and no attempt to translate into them has yet been made. I trust the Lord will smile on the work, till the whole these also be added to the list of the of languages in which the word of God is given to men.

IRISH BAPTIST SOCIETY.

Extracts from the Journal of Mr. M'Carthy.

"Lord's day, Octr. 10, 1814. This morning preached at Portarlington, at 11 o'clock. The congregation moderately large, although they had heard nothing of my coming; as the person who engaged to deliver a message, had neglected to do it. We had a most blessed time indeed. After preaching, I informed the congregation that there would be baptizing in the river Barrow, which runs through the town, and is one of the chief rivers in the kingdom. The part of the river I chose for administering the sacred ordinance formed a crescent, with a beautiful green bank equal to a gallery; where the surrounding and much amazed multitude stood, who had never seen the like before. Below the bank by the side of the river, on a high gravelly part perfectly dry, I stood with the candidate, and a few religious friends. I then addressed the astonished assembly composed of very genteel persons. I spoke first of the fallen state of man—then on the manner of his recovery by the righteousness of Christ—and lastly—on the nature of the ordinance I was about to administer. All present heard with the greatest attention; not one ill-behaved spectator. So I baptized our dear brother B, the first person ever baptized in that genteel town. Mr. B. told me several weeks before I baptized him, that he had found my preaching peculiarly serviceable to him—that he had experienced an inward change of heart—that he considered himself by nature a child of wrath and an heir of hell—that he had no righteousness of his own—that he depended by faith on the the righteousness of Jesus; that he may thus be justified from all things

from which he could not have been justified by the law of Moses.—and that all his trust was in him that justifieth the ungodly—and further, that by the grace of God, he was determined to obey his will, not only by being baptized, but by walking in *all* his commandments. In the evening I preached again to a greater number of people than I had ever seen in the meeting house before.

Lord's day, Sept. 17th. This morning at 8 o'clock I preached at Thurles, to a large and attentive congregation. Truly it was good for us to be there. In the evening the house was so full as to render it unpleasant to bear the heat of the place; several people were in an adjoining house: all heard as for eternity.

Monday, 18th. At seven o'clock, this morning I baptized Mr. C. a respectable inhabitant of the town. His experience of divine things is deep—his love to Christ and his people great—his resolutions to serve his Saviour strong—his faith in Christ Jesus unshaken; and his moral conduct such as must unquestionably adorn the doctrine of God his Saviour.

In the evening, I preached again from *Ezekiel* 13, 1. *In that day there shall be a fountain opened for sin and uncleanness.* We had a most blessed time. On Tuesday 17th, I preached again at seven o'clock in the morning: the people expressed themselves well satisfied, and said they longed for my return. I then set off for Templemoor, and preached in the Barracks to a large congregation of respectable persons, inhabitants and soldiers. After preaching was invited to spend the remainder of the evening with Lieut. G. P. who treated me with great politeness.

"Tuesday, 25th. Went to Moate, and held a meeting for conversation with such persons as I had reason to think were desirous of being instructed in the truth, as it is in Jesus.

"Wednesday, 26th. Went to Athlone, and preached to a large and attentive congregation, my hearers increase here.

"Lord's day, 30th. Went to Portarlington, preached at 11 o'clock. We had a blessed shaking among the dry bones. In the evening preached to about 100 persons, on the second coming of our blessed Lord. I believe many a stout heart trembled, while I described the unhappy state of all who were not found in Christ,"

N. B. The above are extracts from a quarterly journal, by which it appears that Mr. M'Carthy preached six or seven times a week; besides holding meetings for prayer, and religious conversations. It is desirable that another itinerant should be employed in that circuit; as the places opened for preaching are more than Mr. M'Carthy can supply, so as to satisfy the people.

Extract of a Letter from one of the Society's Readers in the province of Connaught, dated Feb. 24, 1815.

"I will now give you an account of my progress since my last letter, which I then hinted was very encouraging—I, however, desire always to be cautious of boasting too suddenly. I could refer to many who hear the word of God patiently, and who will soon throw off the yoke of popery: the following instance occurred within my own personal knowledge. A neighbour of mine, four months ago, was one of the strongest advocates for popery, and consequently, a great enemy to the truth; this man, through many conversations I had with him, has been convinced of all the abominations of popery, except the *ointment*; and latterly, it has pleased the Lord to let him see that also: the consequence is, he is now contending for the faith he not long since endeavoured to destroy. He has been reading the scriptures to an acquaintance of his, and invited him to bring the priest with him; but adding, "Tell the priest to bring the scriptures with him, and I will meet him at any time." This man has a fine hopeful family rising into life; but he has to lament the condition of his kindred, who will not listen to the gospel.

"Our brother, B. H. has long pressed me to go to that part of the country where his people live. I urged him that it was the more unnecessary, as he was there himself: but, says he, "A prophet hath no honour in his own country." So I promised, as soon as I got a little strength, to take that direction. On my way to that part, I called on F. who is employed as a

sabbath reader, who pressed me hard to stay with him that evening. I told him I would take lodgings in the town, as I was not perfectly recovered; so I brought him with me to have some conversation. As we passed through the parlour at the inn, to go into a private room, there was a large company of priests, methodists, and protestants of the establishment, taking a glass moderately. As I was passing, one took me by the skirt, a methodist, and insisted I would sit down. I complied, and was hardly seated, when I was attacked on the false translation of the scriptures into English. Before he had finished, a methodist dashed across the table, election in my face. I told him to let me get extricated out of the one first, and be assured I would not forget his question. I then took out my Irish Testament, and began to read and speak from different passages until after twelve o'clock. After the first onset, the greatest respect and attention was paid, though the house became thronged. I mostly spoke, and always read, in Irish. The woman of the house was hard of hearing; she stood all the time behind me, with her head over my shoulder, and would take nothing next day for my lodging. A catholic observed, that if the people of the town had known, a large congregation would have assembled, even if the priest had stood to prevent them. F. told me the next morning, that after what he had heard last night, he never would enter the chapel door again.

"From thence I went to the residence of B. H.'s father and mother. They are about 90 years of age. The mother never read a word of English in her life; but, with uplifted hands and eyes, would refer to fundamental passages of scripture, as well as the ablest divine in the kingdom. The old man is possessed of good natural parts, and is a good scholar; and has been exceedingly zealous of establishing his own righteousness; and (to use his own words) thought himself to have gone so far as to perform works of supererogation, the history of which would surprize you. Besides this aged couple, there are two brothers of B. H., his wife, and two daughters, and son-in-law, to whom the Lord has made him instrumental of performing a wonderful change in their minds. Some of their neighbours sneer, and others will not speak to them: notwithstanding, there are many cleaving to them, and came far to have serious conversation with them. I spent two days with them, and in all my life, I never spent two happier days. There is also a young lad, about three miles from this, who has been brought to the knowledge of the truth; who can neither read nor write English, but who will point out or correct any passage of scripture, quicker than I can with a book in my hand. He is a gazing stock and derision to old and young, yet as immoveable as a mountain. So marvellous are thy works, O Lord! I invited him to come and stay at my house till he could learn English; and the joy and gratitude of the young creature was beyond expression.

B. H. told me there was a man of my name about twelve miles distant, who was an ornament in society, and who, he knew would ride forty miles to get acquainted with me. I sent this person word I would call at his house the following week, and accordingly took a circuit on the north side of the mountain, by the sea coast, and in three days got to his house; where we had a pleasant meeting to us both. He far exceeded the account I had heard of him. He lives in a wild mountain. The first night, a number of the neighbours assembled, and we read and conversed to a late hour. The next day, I spent instructing him to read Irish, which he will soon be master of; and shewing him the way of God more perfectly, which being done with mildness, he most gladly heard. The third day, he sent to the whole country round to come to his house in the evening, to hear the Irish Testament read; and though it was by the side of a mountain, we were as thronged as we could stand together. I read and spoke for three hours; and then they began to ask questions, especially in regard to popery: which I painted in the blackest colours, shewing the fulness and freeness of the gospel plan of salvation. An old man addressed me very respectfully, saying, "*Ye that know this, why do ye not come and instruct us?*" "The reason

is," said I, "your priest will not let you hear the truth." "Do you come," said he, "and as often as you come, we will not be hindered by him; we will gladly receive you." You are to observe, there was not a word read or spoken that night but Irish; and were it not for the Irish Testament, there are not three in a county would hear the scriptures that are papists. I promised them, that if death or sickness did not prevent, I would be with them the latter end of March,

was opened. Mr. Griffin preached in in the morning from *Psalm* xxvii. 4. Mr. Hughes in the afternoon, from *Acts* xx. 32. and Mr. Hillyard, from 1 *Chron.* xxix. 5. Ministers of different denominations led the devotional parts of the service.

The ministers of the *Northern Association* have agreed to hold their annual meeting at Hamsterley, on Tuesday and Wednesday, the 27th and 28th of June next.

PUBLIC MEETINGS.

March 15th, the new Baptist meeting house at Luton, Bedfordshire,

The Wilts and Somerset District meeting will be held at Frome, on the last Tuesday of the present month.

Repentance not to be repented of.

Jesus shall I the cross forego,
And in the wild complain?
Such was thine heritage below,
Thy pilgrimage of pain.
But thy vast sorrows—there methinks,
All other griefs are drown'd;
As earth's unfathomed ocean drinks,
The seas that wander round.
Thou mighty mourner! o'er the deep,
That roll'd its wave on thee;
The world *repentant* woes might weep,
And such my woe shall be.
But when above this guilty sphere,
On thee I fix my eye;
Thy smile upon its latest tear,
Shall leave the channel dry. S.

HYMN.

Hail happy day that sets us free,
From all terrestrial things;
The day we shall our Saviour see,
And crown him "King of kings."
When providence o'er all below,
Spreads wide its blackest wings;
It cheers the deepest gloom to know,
That Christ is "King of kings."
Far from this scene where sorrow reigns,
And grief the bosom wrings;
We'll soar and gain the heavenly plains,
Where dwells the "King of kings."
Salvation to the worthy Lamb,
Each ransomed sinner sings;
For thou wast slain, and thou alone
Shalt reign the "King of kings."
But hark! in regions of despair,
How awfully it rings;
Each curs'd with demonstration there,
That Christ is "King of kings."

Ayrshire. *JANE.*

Smith, Printer, John Street, Edgware Road.